CHRISTIAN REGISTER
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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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COMMUNICATIONS.

FOR THE REGISTER AND OBSERVER.

Sermons for the People.

NO. III.

BAPTISM OF JESUS.

Matthew iii. 15. *Thus it becometh us to fulfil all righteousness.*

Once more, my friends, God bids you welcome to his temple of worship. He rejoices to see you assembling in his courts. In his open hand are grace, mercy, and peace. Nay more,—he grants you opportunity of *enjoying* that grace or favor, that mercy or pardon, that peace or divine calm of the soul. On *all*, who will receive in the way of his appointment, he will bestow those free bounties of his love.

'But how can we secure those bounties,—his undeserved bestowal? what is the way,—that indispensable way, of his appointment?'

1. Return with me, this morning, through the long tract of eighteen centuries. Go with me to the banks of the Jordan. There behold a messenger, a messenger to the world; and listen to the communication he makes. If there be a single soul, now present, that longs to welcome this light of life, these undeserved favors, and knows not the way; listen to the delegate of Heaven.

'But whom do we there behold, in the holy land? and whose is the voice of authority that comes to our ear?'

Behold the *Sent* of the Most High, behold the Exemplar of man, this very hour, on those banks of the Jordan, commencing his ministry. From his mouth receive this grand requisition of the gospel, contained in my text: It becomes you, it is the command of revelation, to fulfil all righteousness; all, in its most comprehensive extent; all, both of heart and hand; all, without reservation,—moral rectitude, ceremonial observances, the invisible service of the soul. Here view that course of conduct, which the office of Jesus requires *him* to pursue. Here observe that rule of life, which he requires *all* to exemplify, who acknowledge him as their master, *all* who would experience the grace, mercy, and peace of his Father.

Such is the voice of him, who has come from Nazareth, and whom you see standing on the shore of the Jordan.—Sacred be the sound of his voice! holy be its power on the human heart!

'But what motive,' you may ask me, 'what motive brings the Savior this morning, so far from his home in the north?'

Ah, my hearers, it is a motive, which *he* deems of irresistible force: it is the same motive, which *ought* to bring many of *you* to this sanctuary of God. More than seventy miles has he come, 90 miles it may be, to show himself your exemplar in all things; he has come, a lonely traveller, *to be baptized;* he has come to commence his mission, the great work assigned him, even the fulfilling of all righteousness. Yes, for the joy set before him,—*his* joy and *your* glory in heaven,—he comes to endure anguish and agony, the scoffing of the malevolent, the torture of crucifixion. Alas! to how many, to what uncounted multitudes, it is to be feared, he comes wholly in vain!

Jesus presents himself to John for baptism. But this herald, a mere voice in the wilderness, pauses;—this herald, who has been proclaiming the immeasurable superiority of the Messiah, hesitates;—this herald in his humility cannot but excuse himself. He justly remarks to Jesus, I myself have need of being baptized by you; and do you come to me? Then Jesus replies: Do not pause, do not hesitate to perform for me the baptismal rite: it becomes us, remember, to fulfil *all* righteousness,—to observe every righteous ordinance of Heaven. Thus commanded and admonished, John prevails on himself to perform the sacred office,—to enjoy the privilege, to receive the glory, of baptizing the Savior of the world. With deep awe, on a view of his own comparative unworthiness, he baptizes Jesus in the flowing stream; when, lo! a miraculous scene is disclosed, a manifestation in the sky, which gives to his heart a still deeper impression. It is a vision, for which he is not unprepared: the Being, who has imparted inspiration to himself, the Being who has sent him to announce the advent of the promised deliverer, God has allowed him to expect some mysterious token, as proof of this personage being the Messiah. That sublime moment is now arrived. The sky is obscured with clouds; and while Jesus goes from the water up the bank, John sees the clouds overhead unfolding; and from the pure heaven beyond, he sees a luminous appearance,—shall I call it a form of embodied light?—It is a mass of brightness resembling flame,—even a symbol of the spirit of God, descending like a dove, and lighting upon Jesus. He hails the vision of miraculous power; he views it hovering in the air, and resting upon his sacred head; when, lo! he hears a voice from the opening above: 'This is my beloved Son, in whom I am well pleased.'

O my hearers! well may John, and well may you, feel an immoveable confidence; well may John, and well may you, welcome both vision and voice; well may John, and well may you, exclaim with emotion: 'Behold the lamb of God, who takes away the sins of the world!'

2. From this transcendent manifestation, from the favored shores of the Jordan, I now turn to the scenes of home: I turn to the souls I would christianize in the name of the Savior.

You behold Jesus, the beloved of the Father. With what testimonials of supernatural endowments he comes, you yourselves have witnessed in this magnificent scene of his baptism. This divine personage, this Son of the Highest, now offers, this very morning offers, to become your Savior. Will you allow him to save you?—will you permit him to take you by the hand, and lead you to his realm of eternal life?

While I propose these questions to you, I seem to hear you answer: 'we all *wish* to be saved, and we all *hope* to be *saved*.'

Ah, my friends, this is not sufficient. Nothing can be so accomplished. Mere *hoping* and *wishing* are feeble, heartless things. It was not by an impulse so languid and inefficient, that the worthies of ancient time attained to the resurrection of life. Far be the thought from their revered memory! *They* wrought righteousness, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong. They were tortured, not accepting deliverance. They suffered bonds and imprisonment, cruel scoffs and scourgings. They, of whom the world was not worthy, went about destitute, afflicted, persecuted. They were compelled to wander amid deserts and mountains, in dens and caves of the earth. They were stoned, sawn asunder, slain with the sword.—And how did the great reconciler, the ransomer from the power of the grave, attain to his exalted state? to a name above every name, to the glory of God the Father? Believe me, not by weak wishes, not by the dreams of hope. Oh no; it was by unwearied exertion, by wearing away his life in teaching the ignorant, in warning the impenitent of their doom. All day, he *toiled*,—he toiled for the salvation of his people. All night, the lonely mountain witnessed his prayers for their welfare. It was by trial, by hardship, by sorrow, by patient perseverance in well-doing, by the bloody sweat of Gethsemane, by obedience unto death on Calvary; not by wild wishes and irrational hopes, it was by fulfilling all righteousness, that the redeemer was received up in glory, and is now seated on the right hand of the throne of God.

'But' you say, 'we *more* than *wish*, we *more* than *hope* even, to be saved: We would do injustice to no man living; our own welfare we would promote by all honorable means; and we would die with a conscience void of offence toward God.'

Far be it from me, my hearers, to condemn your freedom from injustice, your habits of industry, your conscience void of offence. These are virtues, which Jesus Christ approves and loves,—virtues which he himself exemplified. They are inseparable from the Christian character; but, believe me, they do not compose the Christian character. Doing no harm, working hard, and having an unreproaching conscience, can neither make you Christians, nor entitle you to future happiness. Had you been born on the banks of the Columbia, had you first breathed on the mountains of Thibet, you would be judged with a more lenient judgment; but in a land, on which the light of immortality has dawned; in a country, where the voice of inspired truth proclaims, without holiness no man shall see the Lord; in a region, where the beloved Son of God declares, It becomes us to fulfil all righteousness, you cannot, without becoming Christians, experience the hopes, the promises, the assurances of Christ; you cannot, without becoming Christians, enjoy the grace, mercy, and peace of the Supreme Being. By the name of Jesus Christ, who came from Nazareth to the Jordan to be baptized, there is salvation; by this name can I give you promise and assurance; and by no *other* name under heaven, given among men, can you be saved: through no other can I give you promise and assurance.

'But are we *not Christians now?* Have we not, from our earliest years, believed in the name of Christ? Do we not, this moment, believe in his mission, his miracles, his teaching, his crucifixion, his resurrection, his ascension, his intercession?'

Ah! would to God I could indulge a persuasion so delightful! would to God that you had reason even to *anticipate* a day, when you *will* believe and obey this author of eternal salvation! It would be a sweet encouragement to one, who mourns the unbelief and impenitence, the insensibility and delusion, of so many of the great community. But while reason is awake to present reality, I cannot, I dare not, entertain a dream of the heart so grateful.

Can you ask me, my friends, the origin of my apprehension? If you *can* thus inquire, no other answer need I make you than this: once more turn to the shores of the holy river. Observe the lowly man of Nazareth, coming to the baptism of John, coming to commence his ministry of reconciliation. Listen to the first words he speaks. Receive the grand principle of his dispensation, the universal maxim of his kingdom. This principle and maxim he proclaims to be,—It becomes you, it is the requisition of the gospel, to fulfil all righteousness; all, both of persuasion and practice; all, both of outward rites and ordinances, and the holy dispositions and exercises of the heart; even be ye perfect, as your Father in heaven is perfect.

Such, my hearers, is the voice of Christianity. Its commandment, you perceive, is exceeding broad; but oh! it is suited to the lofty aspirations of him, who is formed in the image of God,—it is suited to the yearnings of that soul, whose hope is full of immortality. Say not, that *all* righteousness is beyond your ability; say not, that to be perfect as the infinite Being is impossible for man. No such impossibilities are commanded: Do not delude yourselves with sophistry like this. The righteousness and perfection, which the Savior requires you to exemplify,—what are they? not such as angels and archangels exemplify, but the righteouness and perfection of man,—human beings, human beings enlightened, purified, and ennobled by his religion.

3. My friends, I now come to the central region, the heart's core, of your state: *Have* you then embraced this faith of Jesus? Have you *begun* even to fulfil the righteousness of this faith? or are you still loitering in the land of unbelief? Here lies the very essence of our subject?—here lies the root of hope, and the root of despair;—here lies the fountain of life, and the fountain of death.

Behold some of your indispensable duties:—To become disciples of Jesus, you must repent of the sins you have committed in your whole life, and you must resolve for the future to avoid their repetition. Have you fulfilled, and are you daily fulfilling, this lowest species of Christian righteousness? You most assuredly have and are,—it is indispensable, if you are Christians.

To become disciples of Jesus, you must *believe* him; you must *trust* him more than the best man under heaven; you must *confide* in his every disclosure, as in the disclosure of divine wisdom. *Have* you this unwavering faith? Are you daily exemplifying this Christian righteousness? You most assuredly are, if you are Christians.

To become Christians,—disciples of him, who travelled so far to be baptized; disciples of him, for whom the heavens were opened, on whom the symbol of inspiration descended, and in regard to whom the voice from heaven proclaimed, This is my beloved Son, in whom I am well pleased; to become his disciples, you must enjoy the benefit of his baptism. *Have* you enjoyed this benefit? *Have* you fulfilled this Christian righteousness? You most assuredly have, if you are Christians.

To become disciples of Jesus, you must remember him in these memorials of his death. Do you fulfil this Christian righteousness, in remembrance of him? You most assuredly do,—it is indispensable,—if you are Christians.

To be disciples of Jesus, and heirs of his hopes and promises, you must live the exemplary life he lived; if baptized in your infancy, you must acknowledge and confirm that baptism by coming to the communion; you must be much in prayer, as the Savior was; you must dwell upon the inspired volume, delighted and improved, as he did; you must do to others as you would have others do to you, as he did; like him, you must love the Lord your God with all your heart, with all your soul, with all your mind, and your neighbor as yourselves; you must realize like him, that the infinite Being is forever with you;—you must form your hearts to some resemblance of his character, and thus prepare them, through the influences of his spirit, for his more immediate presence in the mansions of immortality.—*Are* you, my hearers, striving to fulfil this summary of Christian righteousness, as the grand aim of your probation? You most assuredly are, if you welcome the lamb of God, who takes away the sin of the world,—and not otherwise.

My friends, here behold your state;—here form an impartial judgement of your condition this hour;—and if many of you feel on this view of Christianity, as I fear you have the strongest reason to feel, that you are perishing with hunger, in a land far remote from home;—O remember that house of your Father, that home of peace and abundance, that asylum of the wandering, that resting-place of the weary and heavy laden, that only refuge of the shelterless and the dying: O come to yourselves like the prodigal, arise, and go to your Father.

My Christian brethren and sisters, members of the church of Christ, the privilege in which we now hope to participate, forms a part, a very delightful part, of Christian righteousness. The communion is an affectionate remembrance of our divine master, that beloved of the Father, whom we have seen baptized in the Jordan; a remembrance of him as sojourning upon earth, and fulfilling all righteousness, as our exemplar. The communion is a remembrance of the redeemer, mingling with his poor brethren in their state of trial; a remembrance of the miracles of mercy, he performed for their deliverance; a remembrance of the heavenly instructions he gave them; a remembrance of the spirit and temper, disposition and behavior, he exhibited for their imitation; a remembrance of the high hopes and elevated assurances, with which he inspired them. In this ordinance, we commemorate that hour, when his soul was exceeding sorrowful, even unto death; we sympathize with him in the human pang of desertion; we feel deeply impressed on our hearts the appalling scene of his crucifixion; a scene, at which the earth shuddered, the rocks rent, the graves opened, the veil of the temple burst asunder, disclosing its sacred recesses, and the sun wrapt himself in the gloom of night. O mysterious event! There are no opening heavens now; no vision of glory now; no voice of comfort now. In that awful darkness, that total eclipse of the light of the world, you hear the crucified exclaim,—My God! my God! why hast thou forsaken me! He then bows his head, and expires. After a life of privation, sorrow, and indefatigable effort, after a death of torture and ignominy, you see him conveyed to the dark chamber of the tomb.—But behold! proclaim to the extremities of earth: The grave has no dominion over him. Glorious consummation! See him rising elastic in the freshness of immortal youth. See him ascending in triumph to his Father and your Father, to his God and your God. See him communicating the miraculous gift of the spirit. See him ever liveth to make intercession for you.

Here is love,—love stronger than death. Here is that sacred flame, which many waters could not quench, nor floods of calamity drown.

My hearers, are you Christians? Are you friends and followers of this blessed being? Observe his every command on earth, and thus prepare to meet him in heaven. A part of that righteousness which he requires, is now before you. Would the last words of a tender parent touch you like a voice from the invisible world! Let the farewell words of Jesus touch you with superior power: Take, eat: this bread represents my body broken for you. This cup represents my blood poured out for you. Take, drink ye all. This do in remembrance of me.—O Son of God, redeemer of the soul, this morning come to us with the Father; afford us the grace, mercy, and peace of thy presence; and thus aid us in fulfilling the righteousness exemplified by thee.

FOR THE REGISTER AND OBSERVER.

PUBLIC WORSHIP. No. VI.

It is not enough that we contribute freely of our property for the support of preaching and public worship; that we encourage those, and those only in the sacred profession, who keep the moral purposes of that profession in view, and that we aid the cause by our habitual presence in the house of God at the seasons which are divinely appointed.

4. We must make it apparent that we have a personal interest in the services of the place; that we wish to improve ourselves; to learn something more, than we yet know of divine truth, and to imbibe something more of the pure, devout, and benevolent spirit of religion. There is a language in looks and motions, that speaks more intelligibly and more truly, than words; and if by frivolous airs, or vacant faces we prove that we are not attending to the solemn rites by which we ought to be engrossed, our bodily presence will be of little avail to their moral effect on others. Some will be grieved, some offended, some disgusted, and some encouraged in their levity: or their drowsiness. On the contrary, if our aspect be serious, attentive and devout, it will have a tendency to aid the devotion of kindred spirits, to rouse the careless and the unthinking, and to awe folly and profaneness into an outward decorum, becoming the place. I would by no means be thought to recommend sanctimonious looks or manners. Let every one "prepare to meet his God." Let him endeavor to be serious and devout, and no pains will be required to appear so.

5. The moral effect of preaching and public worship on others will be greatly increased, if we prove by our lives that they are beneficial to us, that they have a lasting influence on our temper and conduct. Otherwise it will naturally be asked, Why do you wish me to attend those exercises, from which you derive no benefit? Did you learn in the house of God to be idle, intemperate, unjust, or unkind, or did the preacher furnish you with an excuse for these things? And what answer can be given to such queries by a forgetful hearer of the word? Certainly none. All the influence of his example is lost in regard to the ultimate purpose of these popular assemblies. On the other hand, if our conduct through the week correspond to our professions and appearance on the sabbath: if we exemplify to others the pure principles inculcated from the pulpit on them and us; we shall aid their convictions of the truth and importance of those principles, and perhaps give a charm to those things which would otherwise be indifferent or offensive.

6. If we would encourage to the utmost the cause of popular worship and instruction, we must take on ourselves the Christian profession; we must not delay an explicit declaration, that we are "on the Lord's side," nor omit to do any thing which may serve to complete in the minds of the community the evidence that we are so. Is this saying too much? What is our worship? What our religious assemblies? Are they Christian, Mahometan, or Pagan? If Christian in profession, or name, what is implied by it? Alas, too little, in the minds of many! Our country has the appellation of Christian country, our worship is called by the same name; but the fact, that a particular individual occasionally or habitually attends upon it, proves very little in regard to his character, and less in respect to his sentiments. He may be a Christian, a Deist, an Atheist, or nothing at all. A sincere regard to the person or authority of Christ is only one among many motives, which may carry him to church. He may go for want of something else to do, or from the influence of fashion, habit, curiosity, or a slight regard to the effect of such institutions on the character and state of the community. If inclined to believe in the divinity of our religion, that inclination may vary in ten thousand degrees, from a feeble apprehension to a firm conviction; and I repeat that no inference can be drawn from the simple fact, that he attends on the ordinary rites of the church whether he is a disciple of Christ or not. If, in addition to this, he punctually obeys, so far as appears to the eye of man, all the precepts of the gospel, he has a right to be acknowledge in this high character; but there is one precept which appears to me indispensible to complete this evidence; a precept so conspicuous on the sacred page, that none can overlook it, however some may question whether it applies to the present age. The command referred to, is, "Do this in remembrance of me." Had the observance of the Lord's supper no other effect, it would, I conceive, be of vast importance considered as an explicit and repeated profession of the Christian faith, and as a badge or token of distinction between those who believe and cheerfully obey, and those who are skeptical, or indifferent. I do not overlook the melancholy fact, that a communicant may be a hypocrite, nor on the other hand do I question that a good Christian may, for reasons satisfactory to his own mind live in the non-observance of a rite, which in my view is of universal and perpetual obligation; but I do think, that where the outward life is blameless, the observance of our Savior's last command is generally considered a more decisive indication of our sentiments and feelings in regard to our Savior and his religion than any thing else, and consequently, that it should not be neglected by any one, who would give the greatest effect to popular worship. It is true a man may urge the importance of our common services, as some of the ancient philosophers in Pagan countries recommended both by precept and example those popular superstitions, which appeared to them useful to the state, though they believed them to be all a delusion; but certainly the cause of Christianity will not be aided by such a recommendation, and especially, if it should be suspected by the people, that this is the ground on which its advocates proceed; that while they are urging others to attend meetings and perhaps going themselves, and that with a serious face, they are inwardly laughing at the credulity of the multitude. "Wisdom is justified by her children." If Christianity is to exert a saving influence on the American people, it must derive its chief support from its cordial friends; from those who are attached to its characteristic principles. At least we may say, that, other things being equal, the real Christian must be the most effectual advocate of Christian worship and instruction; and in order to exert himself to the utmost advantage he must leave no one to doubt for a moment whether he be heartily attached to the cause he recommends.

7. Those who are exemplary in all the particulars mentioned above, may hope to remonstrate effectually with many, who neglect an an institution of so much importance to public as well as private prosperity and happiness, as that of social worship; and this they should be disposed to do. This may be the principal thing intended in that passage, Heb. x. 25, "Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another daily." At least we may say that the colloquial intercourse of friends and neighbors affords them opportunities for exerting a moral influence of this kind one upon another, which should not be neglected. A hundred common Christians, if disposed, can do incomparably more, than one minister, in persuading others to attend on the public institutions of religion. They meet perhaps a hundred times oftener, and they may freely urge the delinquent to attend the preaching of their minister, with arguments which he would feel a delicacy in using. Most certainly then they should say one to another "Let us go up to the house of the Lord." They should take sweet council together, and walk to the house of God in company. Some discretion will be required in order to secure the proper effect of their arguments and persuasions; but, with the blessing of God, the union of good temper and common sense will suffice.

Thus in a series of communications, which I have now closed, I have endeavored to present, in as clear a light as possible, the importance of religion to public and private safety and happiness in this world, the necessity of public worship and instruction in order to preserve and popagate religion, and some of the best means of rendering these institutions effectual. I have not insisted on the principal object of Christianity, that of preparing mankind for the employments and pleasures of their future, eternal state. This I could not do without extending these numbers to an inconvenient length. I would however observe in few words, that the more the great purpose of our religion is kept in view, the more it will tend to secure all subordinate objects, that are really desirable. The more we are prepared for the pure, the peaceful, the blessed society of Heaven, the more we shall be disposed to premote that "peace on earth and good will among men," which will be the best security of every earthly good.

S. W.

FOR THE REGISTER AND OBSERVER.

PEACE.

Numerous are the schemes for promoting the real or supposed interests of society. Hence is seen a general movement in widening the sphere of useful exertion; in diffusing more generally, in its elements at least, the benefits of education: Hence are efforts to make men more temperate in one respect: hence are seen industrious zeal in the diverse forms of religious faith; associations of one kind formed and built up, and become overshadowing, to put down associations of another kind; society disturbed in all its relations, civil and domestic; busibodies meddling with things not appertaining to them; blind men and mad men, esteeming themselves highly, and endeavoring to enlighten those more enlightened than they; intemperate partisans who seem to think that on them the ends of the world are come, and that they must cry aloud and spare not. Hence too are arising controversies involving no principle, turgid beginnings that end in emptiness; a factious spirit that would deny to educated men their influence and station in society, earned by days and nights of self denying, severe industry, and would exalt in their stead those of poor attainments and meagre accomplishments, men whose very interference impairs the strength of the general body, and who can join in the cry, *overturn, overturn*, and do their part in destroying, but are utterly powerless when the fabric is to be rebuilt. Hence too that disposition to combine and by force of numbers, concert and fear, to break down opposition, and encroach upon the free spirit of individual exertion; and that bitter spirit of faction which even makes benevolence a spirit of party.

In the midst of these various combinations, some of which minister to strife, I come with a peace offering and ask for it a kind reception. Let it be that still small voice that in mild accents is the apologist of doctrines, hitherto overlooked and almost forgotten, amid the din of arms and the tempests of the passions. I speak in behalf of the peaceful—of peace measures and peace associations, which, have nothing dangerous in their principles, and whose doctrines, when rightly understood, may be safely followed out into all their practical results.

The claims of Peace are powerful, for they are founded in the nature of things; they are just, for they approve themselves to every enlightened mind; they are established in truth, for they seek the real interests of mankind. The rational object is, to effect such a change in the general sentiment, as to put a stop to all wars between nations, and check extreme individual contention. And this is to be done by spreading and enforcing in their genuine spirit, the precepts and truths of the gospel; by depicting the horrors of war—the national and individual calamity it occasions; the host of vices it brings in its train, and by applying the power of religion to lay the axe at the root of this tree of evil.

All this may be and doubtless is desirable, and manifestly tends to the happiness of mankind. But then there is a difference as to the means. People may be as extravagant in their ideas of peace, as they are on other subjects: they may speculate wildly, as they too often do in questions of policy, and more in matters of religion. They may lose all regard to rational proceeding and toil after beautiful theories and abstract propositions, that are not fitted for man as he is and probably ever will be in this mixed scene of things. And therefore I do not hold to the soundness of the views of those who, as I understand them, substantially deny the right of self-defence. Such men probably do little or no service to the cause, unless it be by stirring up thinking men to take an interest in the subject, in order to place it in the proper point of view, and enforce it in like manner upon the public mind. We may take high aim for ourselves, and set our standard on a lofty pinnacle and aim to reach it; and may rise high though we fall far short of our object. But by endeavoring to enforce extravagant ideas of excellence as rational results, men become distrustful of the whole scheme. No man—no set of men ever had a lever by which they could raise the world. They are limited in the use of means, and the end to be obtained must have a limit somewhere this side the flaming bounds of space.

By the law of nations no war is considered just but a defensive war, with the further exception, indeed, that if one nation be preparing to subjugate another, the latter will be justified in anticipating the aggression by carrying the war into the borders of the former; that is to say, "any state has a right to interfere where its own security, or essential interests are seriously endangered by the internal transactions of another state." And this is viewed as a part of the general doctrine of self-defence: and thus far, I believe, war is sanctioned by the law of nations.

But there be some who deny not only the right of self-defence among nations, but also the right of an individual to defend himself to the last extremity should it be necessary for the preservation of his own life. The main argument that is brought forward, and one which if well-founded is insuperable, is that the right of self-defence to the last extremity is not sanctioned by, nay, is directly opposed to Christianity. The objection itself is not indeed of modern date, but it is now brought forward more generally, and with more confidence and imposing force than formerly; and this is well; for every thing should be subjected to the test of truth, and whatever quails before it should be thrust out.

That the religion of Jesus is a religion of peace admits not of question; that contentions of every kind should cease is a consummation devoutly to be wished. The temper of the gospel is mild and humble—and if all its precepts were fully obeyed by all persons, there would be no need of what the apostle terms the foolishness of preaching. Forms of government, magistrates and codes of laws, and all the grand and complicated machinery of society would be utterly useless, and one general harmony would pervade the world.

But when is this state of things to arrive and what are the signs thereof? Let us look at things as they are, as they have been, and draw lessons of wisdom for the future. The new dispensation was made for man—a being the elements of whose nature are variously mixed, but who still bears a resemblance to every other individual of his species however diversified. This dispensation was founded on the fact of man's imperfect nature. It addressed to him arguments to convince his understanding, promises and threatnings to sway his passions and engage his affections, that by every means truth might prevail. Its injunctions, as it was designed for every age and country, must of course be general, and be stated in strong terms, while its illustrations springing from oriental imaginations, would seem startling to the cooler fancies of the north, and not be susceptible of literal interpretation.

The peace makers, the merciful, those of humble spirit, those who love their enemies are blessed, as possessing the true Christian temper. But then, when it is added, resist not evil, but whosoever shall smite thee on thy right cheek turn to him the other also—can it be intended to forbid all resistance to evil, and to require that when we have received such a blow, we should promptly turn to receive a corresponding blow on the other cheek? Or, when it is said, if any man will sue thee at the law and take away thy coat, let him have thy cloak also. Ought we, when called into a court of justice to give to our adversary all that he asks whether right or wrong, and then as much again?—Or when it is said that whoever shall compel thee to go a mile, go with him twain, ought we when the compulsion is over, as a matter of duty, to double our distance in company with our enemy? Is it our duty at all times, and under all circumstances to give to him that asketh, and never under any circumstances to turn away from them that would borrow? Yet these general propositions and commands are stated broadly, without the least qualification. But certainly no one can reasonably interpret these and similar passages in a literal sense. All must admit that they are designed merely to manifest the spirit that should be encouraged—the kind of spirit that should possess our affections, our temper, our passions; the general character that each individual should aim to acquire.

FOR THE REGISTER AND OBSERVER.

WESTERN INDIANS.

RELIGIOUS SERVICE.

Phila. Oct. 10, 1835.

To the Editor.

My dear Sir, I send you for insertion in the Register an extract which I have been permitted to make from the interesting journal of a young friend, who last year crossed the Rocky Mountains to Columbia River and then sailed to Oahu, Sandwich Islands, from which place the latest intelligence was received from him. The company to which he was attached in their adventurous journey through the wild regions of the West, fell in with another party composed partly of Indians. The following extract is an account of a religious service performed by these children of the forest. One cannot but be struck with the simplicity of their religious forms; and the generous respect for the feelings and forms of their white brethren, mentioned toward the close of the account, might teach many Christians much.

Respectfully Yours. F.

"After supper was concluded we sat ourselves upon a buffaloe robe at the entrance of the lodge to see the Indians at their devotions. The whole thirteen were soon collected at the call of one whom they had chosen for their chief, and seated with sober, sedate countenances around a large fire. After remaining in perfect silence for perhaps fifteen minutes, the chief commenced an harangue in a solemn and

impressive tone, reminding them of the object for which they were thus assembled—that of worshipping the "Great Spirit who made the light and the darkness, the fire and the water;" and assured them that if they offered up their prayers to him with "one tongue" they would certainly be accepted. He then rose from his squatting position to his knees and his example was followed by all the others. In this situation he commenced a prayer, consisting of short sentences, uttered rapidly but with great apparent fervor, his hands clasped upon his breast and his eyes cast upwards with a beseeching look towards heaven. At the conclusion of each sentence a choral response of a few words was made, accompanied frequently by low moaning. The prayer lasted about twenty minutes. After its conclusion, the chief still maintaining the same position of his body and hands, but with his head bent to his breast, commenced a kind of psalm or sacred song in which the whole company presently joined. The song was a simple succession of a few sounds, no intelligible words being uttered. It resembled the words Ho-ha, ho-ha, ho-ha, ha-a, commencing in a low tone and gradually swelling to a full, round and beautifully modulated chorus. During the song the clasped hands of the worshippers were moved rapidly across the breast, and their bodies swung with great energy to the music. The Chief ended the song with a kind of swelling groan which was echoed in chorus. It was then taken up by another and the same thing was gone through. The whole ceremony occupied perhaps an hour and a half; a short silence then succeeded, after which each Indian rose from the ground and disappeared in the darkness with a step noiseless as that of a spectre. The humble, subdued and beseeching look of the poor untutored beings who were calling upon their heavenly Father to forgive their sins and continue his mercies to them, and the ardent and heartfelt sincerity that characterized the whole scene, were truly affecting and very impressive.

This afternoon our good Missionary, Mr—— was requested to hold a meeting. A convenient, shady spot was selected in a forest adjacent, and the greater part of our men as well as the whole of Capt. ——'s company, including the Indians, attended. The usual forms of the Methodist service (to which denomination M—. is attached) was gone through, and were followed by a brief but excellent and appropriate exhortation. The people were remarkably quiet and attentive, and the Indians were all attention. Although not one of them could understand a word that was said, they nevertheless maintained the most strict and decorous silence, kneeling when the preacher kneeled and rising when he rose, evidently with a view of paying him and us a suitable respect, however much their own notions as to the proper and most acceptable forms of worship, might be opposed to ours. A meeting for worship in the Rocky Mountains is almost as unusual as the appearance of a herd of buffaloes in the settlements. A sermon was never perhaps preached here before, for myself I really enjoyed the whole scene. It possessed the charm of novelty, to say nothing of the salutary effect which I sincerely hope it may produce."

From the Lighthouse.

ENGLISH UNITARIANS.

The cause of Christian truth and liberty in England, is sustained, at present, by the influence of many learned and excellent ministers and laymen. There is none however who promises to do more for its honor and progress than Rev. James Martineau, of Paradise Street Chapel in Liverpool.

Mr Martineau is a brother of the distinguished lady who is travelling in our country, and at present visiting her friends in this town. He was settled in Dublin as colleague pastor of a church in that city, which like very many of the old Presbyterian societies there and in England has preserved its denomination and outward form while its members have yielded to the force of truth, and become Unitarian Christians.

It is the custom in Ireland for the Presbyterian churches to receive from the crown an annual grant in money, which is called the *Regium Donum*. On the death of Mr Martineau's colleague, who had always received the *regium donum*, it fell to Mr Martineau as a matter of course, but he refused to receive it. On this occasion he addressed a letter to his congregation, explaining his views and motives on the subject.

The following extracts will give an idea of the style and character of this noble letter.

My respected and beloved Fellow Christians,—While the decease of your late truly venerable pastor has occasioned to almost all of us a feeling of personal bereavement, to me it has brought an additional anxiety. This anxiety I would willingly confine to myself, had I a conscientious option: but it is clearly my duty to lay it freely and immediately before you. The office of Assistant of Mr Taylor I am now called upon to exchange for that of Successor. This change in no respects alters the relation to *you* which, with great happiness to myself, I have sustained for the last three years. But, by calling upon me to receive an annual portion of the Royal Bounty, it places me in a new relation to the *State*, which seems to me seriously objectionable, and which, after long and earnest deliberation, I find it impossible to hold.

All remuneration of a clergy by the state seems to me to check the circulation, and impede the progress, of religious opinion. To the genuine operation of religion upon the intellectual and moral condition of mankind, the most unlimited liberty of thought and expression seems to be essential; and every influence which creates profession without belief, or an interested preference of some doctrines and dislike of others, is to be deprecated, as tending to cut off religion from its immediate contact with the mind and heart. Now, when any emolument is given by virtue of connexion with some particular church, and forfeited by departure from its pale, there is an inducement of interest to remain in its connexion, and to suppress the tendencies to change.

My last objection is, that the credit and influence of Christianity are much diminished by its alliance with the state. It is my firm conviction that more unbelievers have been made by establishments than by all the speculations which the friends of establishments deem so dangerous. As it is generally known that there exists a personal interest in religious professions, a wide-spread distrust in the sincerity of all belief is produced: a suspicion creeps over the public mind that, if interest were out of the way, much of what now passes for faith would appear to be but hollow pretension: and religion assumes a professional air which prevents its being felt and believed and loved, with that pure sincerity from which it derives its only value. It seems to me strange, my fellow-Christians, to hear it said, that if there were no establishments, Christianity would not be sustained. Why, if there be a real love of it, it will be sustained. If not, then its present support is a reluctant one, and its acceptability is only in appearance, and our establishments have failed to carry it to the nation's heart. I am anxious, my friends, that we should relinquish every thing that can throw a doubt over our sincerity; that we should prove our religion to be no concern of interest, but a vital principle enshrined in our deep affection.

My fellow-Christians, I have carefully abstained from even the natural expression of my own feelings in relation to the question before you, and the anxious alternatives which it involves, because I earnestly wish not to influence your decision by appealing to any thing but your conscientious judgment. I solemnly entreat you to keep your attention fixed exclusively on the reasons of the question, and to allow no consideration of me in the slightest degree, to modify your decision. Nothing would leave me more unsatisfied or in more painful embarassment, than the apprehension that you had not utterly sunk the person in the principle. The person may be changed; the principle cannot.

Suffer me to remind you how deeply your deliberation concerns the state and character of our little society, and the far more momentous and enduring interests of our blessed faith. I commend you solemnly to the guidance of your consciences and the blessing of the Great Father of Lights. Need I assure you that I am your affectionate and faithful friend and pastor, JAMES MARTINEAU.

As there was some difference of opinion in the society about the expediency of relinquishing the benefit of the *regium donum*, Mr Martineau felt it his duty to ask a dismission from their pastoral care, which was granted. The following correspondence will show with what feelings the separation was regarded by the members of his society:

Correspondence between the members of the Eustace-street Congregation, Dublin, and their late Minister, the Rev. James Martineau.

Rev. and dear Sir,—It being the wish of some of your friends here (whose names are annexed) to give some expression to the sense which they entertain of your talents, zeal, and private worth, we are deputed to convey to you the assurance of their sincere regard.

It is apparent that a difference of opinion exists upon the circumstances which led to your resignation. We shall therefore confine ourselves to a subject with respect to which there is no diversity of opinion. Some of your friends think with you that the royal bounty acts as an impediment to true religion; whilst others conscientiously consider it an indispensable support. But we all cordially unite in unfeigned respect for the lofty integrity manifested by its rejection. Here, as in every other part of your life and conversation, while among us, we recognize an honest man; and, differing as we do about other matters, we all know how to appreciate this 'noblest work of God.'

Nor can we, keeping in view the right of private judgment on all points, refrain from expressing our high admiration of the ministry of one who so fully and fearlessly declared what in his conscience he believed to be the whole counsel of God, and who has never been disposed to assume any authority over the opinions of his people, but, on the contrary, has been most anxious that they should think for themselves.

In entreating your acceptance of the accompanying tribute of sincere regard, we rejoice at the opportunity thus afforded of expressing our sentiments. You have now entered on the discharge of other pastoral duties. That these may be a source of happiness to yourself, and advantageous to your people, is our earnest hope: and we entreat you to be assured that your character, public and private, has deeply interested numbers in your welfare, and that you leave behind you many warm friends.

JOSEPH HONE, and 81 others.

Dublin, July 14th, 1832.

ANSWER.

Dear and generous friends,—The munificent expression of regard which you have conveyed to me in the name of many from whom I have grieved to dissever myself, has touched and humbled, while it has encouraged me. It has touched me by adding an overpowering claim on a gratitude already due, and already felt, towards those among whom the first years of my active life have been happily passed. It has humbled me by reminding me how much more I should have done to merit an approbation so generously disproportionate to the value of my ministry and character. And it has encouraged me by assuring me that acts of simple duty are never without their sympathy, and that these are times in which, to the earnest lover of truth and righteousness, faith in man is a feeling scarcely less appropriate than trust in God.

The principle involved in the act which led to my resignation, I am content to leave to the decision of that enlightened public opinion which will be the natural result of candid and frequent discussion. It is enough for me to hope that to that discussion the events in which I have borne a share may give some impulse: and that, with my present convictions, any course but that which I have pursued would have exposed me to the just reprobation of upright men, and the scorn of my own mind. I beg you to assure the friends in whose name you have acted that, through whatever future scenes Providence may conduct me, I shall retain a grateful remembrance of their wholly-unmerited generosity and feebly-merited regard, and desire their best welfare with an earnestness undiminished by separation.

Believe me ever, your grateful and faithful JAMES MARTINEAU.

Mr Martineau was afterwards settled in Liverpool where he continues to this day. He is a very eloquent preacher, and the aid of his pen is earnestly sought for in conducting the principal literary journals of the liberal party in England.

His admirable spirit is shown in the following sentence with which he concluded a powerful vindication of Unitarians against certain attacks made upon them in the Liverpool Standard a little more than a year ago:

"I care nothing for Unitarianism or any other form of opinion, except so far as it can live by its own energies; for this vitality is the attribute of truth, and the sooner every thing which has it not is swept away, the better will it be for pure religion, and the happier for the world. Let systems perish, if from their ruins shall come forth more clearly the great truths, the holy relations, which connect men individually with each other and collectively with God."

CHRISTIAN REGISTER.

BOSTON, OCTOBER 24, 1835.

THE LATE CHIEF JUSTICE MARSHALL.

The public services in this city on the 15th inst. in commemoration of the late Chief Justice of the Supreme Court of the United States, were in every respect such as those who appreciate the integrity and purity, and exalted talents of men holding high and responsible offices in the union could wish.

Judge Story in his discourse, which took up more than two hours in the delivery (though a part of it was omitted) did ample justice to the immaculate worth and extraordinary intellect of Judge Marshall; and the evidence of the Orator's sincerity, even in the strains of most unqualified eulogy, came home with full demonstration to the heart of every listener.

After an appropriate introduction Judge Story gave a sketch of the Life of Judge Marshall. He was born on the 24th Sept. 1755. His father was a man of moderate fortune, of great strength of mind, and of good common education. The early instruction of the son was to some extent casual; but much attention was paid to it by his father. The parish minister was for awhile the teacher of young Marshall, and under him the pupil laid the foundation of classical learning; but it was by his own future efforts that he became a scholar. His father was at all times his companion and to a considerable extent his teacher. His physical education took place under favorable auspices, in the mountainous parts of Virginia. In the early stages of the Revolution he became a lieutenant of a military company, and was afterwards promoted to the captaincy; and his leisure time was filled up by the reading of political essays such as the times called forth. In his military capacity he was at the battles of Brandywine, Germantown and Monmouth. He formed a close acquaintance with Washington and Hamilton and an exalted estimate of their talents and virtues.

During an intermission of active warlike operations, he passed some time at William and Mary College, and attended certain courses of the lectures at that institution. After he returned to the army, finding that there were several supernumerary officers, he resigned his place, and turned his attention to the study of law. Soon afterwards he was returned as a member of the Legislature of Virginia. He was married before the close of the war to the lady with whom he was united in devoted and mutual affection for half a century. Mrs Marshall died about three years before the decease of her husband.

Between the close of the war and the time of forming the federal constitution his talents for civil and political action became conspicuous. He was an ardent believer in the practicability and permanency of free institutions of government, but saw the necessity of a well regulated system of federative union. In the rise of political parties which sprung up with the formation, and grew with the first years of experiment of the constitution, he took his stand firmly on federal ground, from which he never deviated. He was to his dying day a strenuous defender of the union of the states, upon the principles recognised by the original friends of the constitution, and by its supporters under the administration of Washington. On the subject of Jay's treaty, which divided the country into hostile parties, he stood forth prominent as its defender. It was unsparingly denounced in Virginia, and his friends attempted in vain to dissuade him from siding with the administration in support of so unpopular a measure. But he sustained it triumphantly, in the counsels of his own state, against constitutional objections, and gained a name and an eminence among the great statesmen of his country.

When he became a member of Congress, he was met at once with the most respectful reception from the most distinguished members from the North, and formed an intimate friendship with Cabot, Ames, Dexter and others, which was never obliterated. He was faithful to the Administration of Washington to the close, and formed one of a bare majority of the Virginia delegation who gave his voice and poured forth his eloquence against the erasure of the word "wisdom" from the resolutions approving the Administration of the Father of his country.

Judge Story pursued the history of Marshall's life, through the collisions of party, as a member of Congress, and in near relation to the executive as Secretary of departments. He spoke in terms of unqualified admiration of his defence of President John Adams against censure for delivering up Nash, *alias* Roberts, and pronounced his argument to be irresistible. In 1799 he was offered a seat on the bench of the Supreme Court of the United States, which office he declined. He was appointed Chief Justice of the same Court in 1801, and continued to fulfil its duties with extraordinary ability to the time of his decease, which took place on the 6th of July 1835. His last breath was like "the softest whisper of a zephyr." Two days before his death he dictated his own monumental inscription, which, in the simplest terms, told the date of his birth, his parentage, his marriage, and his death the — day of —.

The narrative of Judge Marshall's Life, some of the prominent parts of which are mentioned, in this outline, was pursued by Judge Story with great ability and accompanied with sound philosophical reflections. But in dwelling upon his character, domestic, social, civil and judicial, we have not words to express the felicity, the feeling and eloquence, with which it was portrayed. We wait the opportunity to quote the very words of the Orator.

PUNISHMENT OF DEATH.

We adverted last week to the discussion of this subject in the Senate of Massachusetts, and proceed now to give an outline of it. When the Chapter relating to crimes against the Government of the Commonwealth came up before the Committee of the whole Senate, Mr Willard moved that imprisonment for life be substituted for the punishment of death, for the crime of treason. He did not speak of the punishment of death with reference to this particular crime, but opposed its infliction in all cases.

Mr W. said that it was with much diffidence that he made his motion at this time, partly from the circumstance that it might not be expected that any radical change should now be proposed, when the main object was to finish the revision of the laws according to the existing provisions; and partly because he felt his inability to do any justice to so great a subject. He first adverted to the Scripture argument, which he considered very important in this case, since there was a variety of opinion concerning what is taught, some believing that the punishment of death was imperatively commanded by God for the guilt of murder, while others thought it was only authorized, and others believed that, comparing the different divine dispensations together, it was unauthorized and consequently unjustifiable. To the last conclusion he himself had come. He said that he had met persons who expressed an utter horror that legislators should meditate dispensing with a divine law that required the forfeit of life for murder. He should therefore speak of the passage of the Old Testament, which is supposed to require the punishment of death, viz. "Whoso sheddeth man's blood, by man shall his blood be shed." He would not now inquire whether this was imperative, or permissive, or only expressive of a foresight of the manner in which murder would be avenged. In order to prove that it was a law for all times, it must be proved that it was founded on immutable principles of right, as determined by God himself, from which there could be no deviation. But if we recur to the first example of murder, in the case of Cain, when God is represented as holding familiar intercourse with man; we should find that they who assume that the law is so comprehensive attempt to prove too much. Cain is represented when he incurred the divine displeasure and the sentence which destined him to be a fugitive and a vagabond, as expressing his fear for his own life. But the Almighty, without any allusion to his forfeiture of right to live, placed upon him a mark or gave him a token which assured him of security against revenge. In whatever manner therefore the annunciation to Noah is to be understood, it cannot be regarded as a law applicable to all times, and founded in an immutable principle. It can at least extend no farther than laws of subsequent times under the Mosaic dispensation, which seem to have been placed in a manner on the ground of retaliation or of an equivalent—"an eye for an eye, a tooth for a tooth."

If the laws under the successive dispensations of the Hebrews are to be quoted as universally applicable, then it will be necessary to include various crimes in the number of those punishable with death, which have no such place in the code of christian nations. Shall we punish adultery with death? Shall the disobedient or rebellious son be so punished, because among Hebrews the father of such a son brought him before the elders, and upon his single complaint, the son was to be stoned to death by the people? Shall blasphemy be punished with death? We cannot thus apply the laws of the Hebrews; laws to which temporal and summary sanctions were applied, suited, as we must suppose, to the age and people, but not consonant with the religion of the gospel. We are not left to remote inference upon this subject.—Christ himself quotes the doctrine of the Old Testament expressly in contrast with the clemency of his own. It hath been said &c. "an eye for an eye, a tooth for a tooth"; but I say unto you "resist not evil." The only difficulty is to define the limits of non-resistance. It is manifest that every thing like retaliation or return of evil as an equivalent for an evil received, is done away. This is so clearly the spirit of all the teachings of Christ, that it is unnecessary to dwell upon it.

Mr W. said that he should not go into the argument on the ground of natural law, but he might say that some able writers though they had not denied the right to punish with death, yet by their concessions that it was not to be resorted to till other modes of punishment had proved inefficacious, they had seemed to take away the ground on which capital punishment is based.

What, said Mr W. are the legitimate ends of punishment? It is no longer maintained that it is vindictive; that it is inflicted for the sake of producing pain, or as an equivalent. The true end is either the reformation of the individual or the deterring of others from crime, or placing the individual beyond the reach of committing the same or other heinous offence, or all these united. Now if all these can be united in regard to criminals now punishable with death, the great end is gained. That they cannot be so united is not to be determined without the experiment.

Mr W. here made a few remarks comparing the punishment of perpetual imprisonment with that of taking of life. They would be regarded differently by different persons. If all the pain of perpetual imprisonment could be gathered in a point of time its agonies would be greater than that of death, which is momentary. But then there are seasons, which are not without enjoyments. The effect however of instantaneous death, as an example, is momentary and transient; the lasting imprisonment is known to thousands, and its privations and gloom as are dreadful in imagination as in reality.

Again the certainty of punishment is of more consequence than the degree. This furnishes a strong argument in favor of imprisonment. It cannot be concealed that there is a great and growing reluctance on the part of jurors to convict persons accused of crimes punishable with death; of jurors too, it may be, who have not cherished scruples, in any other place, respecting the right to take life as a punishment. But the responsibility of their situation, the aversion to capital punishment which they come to feel which was not felt before, lead them to doubt where no doubt would otherwise exist. It is an appalling consideration that the punishment inflicted in consequence of a verdict of guilty, is irretrievable, and it weighs heavily on the mind. Evidence therefore and justice would have their more full effect if the punishment were imprisonment for life.

If we compare the effect of these punishments on persons meditating crime or on those who commit it in the phrenzy of passion, there is little or nothing to choose between them. A person meditating a crime meditates also the certainty of escape from the punishment annexed; the possibility of consequent punishment is not weighed; if it were, it is hard to determine which would have the greater influence in deterring him from the criminal act—the wretched abode of a prison from which there is no escape, or death which is the act of a moment. But in the case of murder whether committed from long cherished malignity or a shorter paroxysm of rage, the mind is in a state of alienation from the laws of reason and humanity far above the reach of consequences.

In regard to the effects of these different punishments on others as calculated to deter from crime, Mr W. was far from conceding the argument in favor of the punishment of death by the hand of the executioner. Who are deeply affected by such a scene? The pure, the delicate, the tender, and the humane, if they witness it from curiosity or are near the ground, are distressed, deeply distressed. But not so with the vulgar and the hardened. We have heard of their scoffs, of their mockeries, of their intemperance and thefts and quarrels at the very foot of the gallows; and such public exhibitions are calculated only to make them more vulgar, more vicious and more hardened.

It has often been remarked said Mr W. and he believed it to be true, that public executions tend to lessen the value for human life in the estimation of that part of the community, whom they were intended to affect, as a warning against crime. He would not undertake to explain the fact; but there was something analogous to it in the history of great and fatal calamities; and it had always been found that in signal calamities occasioned by pestilence and famine, when death was seizing its victims all around the living; not only insensibility, but wickedness and crime, such as were unheard of in the common adversities of life, had a shocking ascendency. Wherever the punishment of death is frequent, he could not doubt that the effect was to harden the vicious and to lessen the value for human life; and if human laws had never sought out victims for destruction, it might be that thousands would look upon murder or violent death with instinctive horror, who now regard it comparatively with indifference, or with those vindictive feelings, which seek their dreadful gratification in revenge.

Mr W. concluded by saying that he would not now have trespassed upon the time of the Senate, were it not for his full and deep convictions upon the subject, which had long occupied much of his thoughts.

Mr Rodman followed Mr Willard, and declared the satisfaction he felt in seconding an amendment of the laws consonant with the progress of society. Mr R. entered at some length into the Scripture argument. He did not regard the communication of the Deity through Noah, considering what the state of mankind had been before, as affording an authority universally binding. Noah was not singled out from the general destruction as a perfect man; but was one among the number whom God "repented him that he had made." So far was he from being capable of governing his family, he was incapable even of self government, and it is not strange that he should be allowed to govern by laws which his own life would enable him to comprehend.

Mr R. recurred to a previous period of the history of the Hebrews, when he said the world was comparatively pure, and when the first murder had been committed. At that time when Cain feared the same vindictive feelings which had governed himself, and that he should become a victim to them, the voice of God was raised for his protection, and instead of condemning him to death, he decreed him an outcast, and left him a prey to his own recollections of guilt; which is similar to the punishment which the friends of humanity would now inflict.

Mr R. proceeded to speak of the punishment of death on the ground of natural right. He denied that society could acquire such a power; and maintained that, as man had no right to take his own life or give it away, human life could not be destroyed in conformity with the principle that individuals, in forming civil society and government, yielded certain personal rights. He next compared the punishments of imprisonment and death. And asked whether the prevention of crime might not be made as effectual without hazarding the consequences of an irremediable act. He could not believe that it was beyond the power of human laws to confine a degraded fellow being within the walls of a prison, so as to render him harmless; and there was no occasion therefore for putting him to death. No one at the present time avows vengeance as a reason for punishment. The punishment of death then can be vindicated only on the ground of a warning to others; but wherever the experiment has been tried, the abolition of capital punishment has been attended with a diminution of crime.

Mr R. urged the imperfect execution of the laws requiring capital punishment as a reason for change. The community are generally in favor of a repeal of that punishment; the situation of juries is embarrassing, and justice is liable to be frustrated. He gave an illustration from a case in which an intoxicated person was acquitted, notwithstanding the loss of reason from such a cause, is no palliation of offence in law.

Cases were also referred to by Mr R. in which conviction took place under mistake. Even confession of guilt as he showed, under some circumstances, unaccountable as it may seem, has proved false.

The time has now come, said Mr R., when something must be yielded to public opinion. The notions of a great part of the civilized world are undergoing an amelioration in regard to the severity of punishment.

Again, by different persons, different crimes are singled out as deserving of the punishment of death, among those who admit the right of inflicting such punishment. There is no uniformity in opinion. And he could not believe, if we were now legislating upon the subject for the first time, that such a punishment would find a place in our statute book.

Our notes of Mr R's remarks are exceedingly imperfect; and we could not procure from him a report of his own speech.

We shall endeavor to present the substance of what was said by other gentlemen in the debate—in our next paper.

GEORGE THOMPSON.

It is humiliating to find that any one who has taken a high stand as a moral reformer, with the concurrence of large numbers who sympathize with him in his theories, and the propagation of them, has been guilty of acts which fix upon him a character wholly incompatible with his pretensions as a philantropist.

There have been rumors highly unfavorable to Mr Thompson, circulating for sometime past; and a gentleman of high standing, the head of one of our literary institutions, asserted awhile since, that he had evidence that the character of Mr Thompson lay under such imputations as ought to silence him as a public lecturer on moral subjects. We have, however, forborne to allude to these charges.

Though we have, from the time of Mr Thompson's first public appearance among us, *felt* and expressed strong objections to his taking upon himself to instruct our fellow citizens upon a subject whose political bearings cannot be winked out of sight, yet we were slow to believe (as we should wish to be on all occasions) that his character belied his benevolent pretensions. But facts are now stated so explicitly, accompanied by the authority of names, that too great publicity cannot be given to the circumstances of the case.

The following paragraph from the New York Commercial Advertiser is what we allude to.

We are authorized to say that the proofs of Mr George Tompson's embezzlement of monies from Messrs. Marshal & Dale, of London, for which he was dismissed from their employ, and but for their forbearance would have been sent on a mission to Botany Bay, as also the proofs of his expulsion from the literary and scientific institution, &c., have arrived, and may be seen in the hands of James Jarrat, Esq. No. 209 Pearl street. They are in the shape of affidavits, taken before Thomas Aspinwall, Esq. United States Consul for the city of London.

MANUAL LABOR SCHOOLS.

We continue to meet with accounts of Schools, in which learning and manual labor are united, from various parts of the United States. Very little however of detail has accompanied the notices we have seen of such seminaries. The most remarkable thing relating to them is that several have been instituted at the South. Near the village of Pendleton S. C. a Manual Labor School has been established under the direction of the South Carolina Presbytery, the object of which is to afford facilities, primarily, though not exclusively, for the education of young men for the Gospel ministry.

The Georgia Presbyterian Education Society has founded or caused to be established two schools of the same kind in that State. It is encouraging to find that it is practicable for white young men to labor with their hands in those parts of the United States in which the laboring people of the north are regarded as *white slaves*. May prosperity await all the servants or slaves of free labor, and may they never escape from the bondage of virtuous industry, to become the slaves of vicious idleness.

WESTERN MESSENGER.

The number of this valuable journal, for October, has reached us. It contains a very able article on the 'Atonement,' under the general head of 'Presbyterianism and Christianity.' The writer maintains that the doctrine as held by leading Presbyterians, and by Orthodox writers, so called, is founded on an erroneous view of divine justice, contrary to that which is deduced from the general language of Scripture, 'contrary to the uniform tenor of the Divine administration, and to the declarations and representations of God's own revealed will,' and therefore that it 'must be false.'

In the other essays on moral and religious subjects, we perceive the like ability of the writers, and the same well directed efforts to do good, which we have noticed in the preceding numbers.

RELIGION IN KENTUCKY.

In reading accounts of the state of religion in various parts of our country, as it is described in different religious journals, we have often been struck with the fact, that no allusion is made to any other denomination except that to which the writer belongs. We speak particularly of the communications of missionaries and other itinerant preachers. In the Christian Mirror, for example, we find a letter "from a ministerial brother" formerly of Maine, but now laboring in Kentucky. This state he says contains 83 counties, in 35 of which may be *found* one or more Presbyterian ministers, leaving 48 counties destitute, &c.; and he goes on to lament the condition of "the waste places of Zion," to the end of the chapter. It would naturally be inferred that Presbyterians not only have the whole responsibility for the cause of religion in that state, but that no other denomination was to be found there. What has become of all our Methodist, Baptist, Episcopalian, and "Christian" brethren? We sometimes hear of the existence of all these denominations of Protestants in Kentucky, to say nothing of Catholics.

TEMPERANCE IN FRANCE.

It has been a prevalent notion, that, whatever vices reigned among the French, temperance was most conspicuous among their virtues. But it is said that within the last thirty or forty years the use of ardent spirit has greatly increased among them, and that in some parts of France, it is used to great excess. Pains have been taken by distinguished citizens of that country to collect information of the proceedings and successes of the American Temper-

ance Societies, in order to try the practicability of such societies there. But the difficulty of applying our system arises from the want of that high moral principle among the French, which has its only sure foundation in religion.

Religion, says a French correspondent of one of our Journals, is generally extinct in the hearts of our laboring people; they are not so much as deists: they are gross, brutish materialists, living a sensual life, with no belief in the existence or immortality of the soul. How will you reform such people? What means will you employ? On what side will you approach them? How will you reach their consciences? If you tell them they are exposed to eternal condemnation by abandoning themselves to intoxicating drink, most will reply jestingly, and add they do not wish to be jesuits nor methodists. All the manufacturers to whom I have had occasion to speak of the plan of a temperance society, agree on this point, that such an institution will meet with no success, because we have not moral or religious force enough to act energetically on the minds of the laboring class. What course shall we then take? We must first evangelize the people; we must attempt to lead them back, if possible, to Christianity; and then the establishment of temperance societies will be easy.

FOR THE REGISTER AND OBSERVER.

FATHERLESS AND WIDOWS' SOCIETY.

EIGHTEENTH ANNUAL REPORT.

We omit a few passages including some of the examples of relief afforded with the expressions of gratitude accompanying them. Ed.

In reviewing the history of the past year we quickly perceive that God has dealt with us mercifully, that he has been to us better than our fears. When the Society was last assembled we had reason to mourn. The Almighty had been pleased recently to remove from us some on whom we most relied both for counsel and for pecuniary support, and we were filled with fear and much trembling. But our Heavenly Father has been our helper; so that we have not been required to diminish the ordinary charities of this association. To this great goodness of the Lord we desire to call the special attention of the Society: Not to do it would argue the most stupid indifference to divine goodness. Truly we may exclaim with one voice, "I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations."

The receipts of the Society are $1890,51. Of this amount $339, 87 have been received from four hundred and seventy-eight annual subscribers: Avails of annual collection $435,64. Donations $1055. One donation of $500 from the Hon. Theodore Lyman, of Waltham, coming entirely unsolicited on the part of the Board, was particularly gratifying. Also one in like manner of $50 from Mr Hezekiah Smith Kendall. $500 we obtained from the estate of a deceased unmarried lady. Four ladies have joined the Society as life members, by the usual subscription of $10, and one of our managers contributed $10 to constitute Mrs B., wife of the Rev. Mr Blagden, of this city, a life member. Our donations in clothing we have chiefly received from the Young Ladies' Society, which has proved to be a very important auxiliary: 147 garments having been by them placed in the hands of your *Trustees during* the past year, by which means the health of many, and perhaps the lives some, have been preserved. A committee of two ladies from your Board have met with this Society at their stated meetings, and have been in general much pleased with the manner in which the meetings have been conducted, particularly so with the custom of spending a portion of their time in reading some of the best works of polite literature. Two hundred and sixty seven Widows, and two hundred and thirty fatherless children, save been assisted during the past year.

The following extracts are made from the reports of the Trustees whose duty it is to dispense the charities of this Society. One Manager thus writes. "An aged widow, with a sick daughter, will, on seeing me, frequently take my hand and express her gratitude for the timely supply of wood, and say from an overflowing heart, Oh! you have saved my life! and when told she was indebted to the Society and not to me, she would exclaim—"But you brought it, and the Lord sent you, for it was just before a great snow storm, and we must have perished." Another Manager states, "On a very cold day last autumn, a very poor, but an industrious widow called to ascertain if she could be assisted from the Fatherless and Widows' Society the coming winter. "Had it not been," said she, "for the favors I have received from this Society, I should have sunk in despair; it is impossible for me to provide for four small children, though I am willing to spend and be spent for them; yet after all my toil, early and late, I could not make them comfortable. No! they with myself must have greatly suffered, had it not been for the kind aid and attentions of this Society: I am sure that the blessing of those who are ready to perish will fall on the Fatherless and Widows' Society." A respectable widow said, "I have the greatest reason to bless the great Giver of all mercies for the Fatherless and Widows' Society, their kind assistance and sympathies have done more to relieve my wants and soothe my aching heart, than all other earthly good: when I reflect on the sad changes of human life, I am lost in wonder and surprise; but a few years since, I had all the enjoyments that made life desirable; but alas! that bitter hour that not only made me a widow and my child an orphan, but the whole world a vale of tears, arrived, and were it not for the very kind charity I have received from this Society, my adverse circumstances would have carried me down to an early grave: time would fail me to tell the expressions of gratitude and obligation to this Society, that have fallen from the lips of sorrowful widowed mothers." Another Trustee reports, "It gives me pleasure to state that in every case I have found these widows industriously laboring for the support of themselves and their children, and often have I heard them invoking blessings on a Society which has contributed so much to relieve the woes that poverty is heir to."

Three Widows have departed this life during the past year, two of whom are mentioned as persons of unusual piety, and as having died with an unshaken confidence in the merits of the Redeemer. A few instances of unworthyness only are mentioned as having been detected among the numerous subjects of your charity. In fact, such is the organization of this Society, that instances of deception can rarely escape discovery, it having been made a constitutional provision, that each almoner shall exercise a personal inspection of the wants of the applicants, and in addition to the ordinary attention to this subject which we deem to be very important, the Board have had a committee of two ladies, in connection with other ladies, in regular attendance with a committee of gentlemen chosen from the several charitable Societies of this city, who are engaged in detecting all impostors of this description.

In thus briefly reviewing the history of the past year, we have had occasion to mention the reception of two donations of five hundred dollars each, being in amount equal to the ordinary expenditures of any preceding year. The ordinary receipts of the Society are the avails of annual subscriptions. These, we are sorry to say, are diminishing, while the necessary expenses of the Society are every year increasing, and have heretofore been met only by special and extraordinary efforts. It should be borne in mind, also, that the charity distributed by this Society to their suffering poor is the merest pittance. The number of widows assisted is not less than two hundred and sixty-seven, having upwards of two hundred fatherless children. But be it remembered that while we have done what we could, we have left a world of wants unsatisfied, a world of wo unmitigated. Under such circumstances, may God forbid that the bestowment of his bounties should lead us to indifference or inaction.

In behalf of the Board,

Elizabeth F. Thresher, *Secr'y.*

Boston, Oct. 14, 1835.

FOR THE REGISTER AND OBSERVE.

SUNDAY SCHOOL SOCIETY.

We feel under great obligation to our correspondent for the following communication and hope that the Reports of which he speaks will be presented for publication in the Register.

The first Quarterly Meeting, for the present year, of the Sunday School Society, was held at Amory Hall, on Thursday evening, Oct. 15th; Rev. Dr Tuckerman presiding. The meeting was opened with prayer by Rev. Mr Barnard. Two reports were then read one from the Chauncy, and the other from the New North Sunday School. The former was characterized by its lucid statements of general principles connected with the management of a Sunday School, and the latter by its interesting details of the establishment, progress, and present condition of the School from which it emanated. Both of the Schools, it appeared, were designed solely for the *Religious* instruction of the young.

The Chauncy School report stated, "that there has not been, so far as is known, any decrease of interest or attention on the part of teachers or pupils; that persons had been found to enter in and put their hands to the work; and that the number of pupils had not essentially varied, except as usual in the summer months."

The New North report, on the contrary, stated, "That in consequence of the Boys' Asylum having been united with the Farm School, in the early part of the month of June last, those boys were removed from the city, and of course their connexion with our school ceased. The period of their attendance at the school, (about a year and a half) must be regarded as decidedly the most interesting and important since its commencement. And it was a subject of great regret to the teachers that they should be deprived of so many and such interesting scholars. From the time of the departure of the Boys of the Asylum, to the present time, the attendance at the School has been quite small. Great interest in it is felt on the part of both teachers and scholars, and it is confidently anticipated that a considerable accession will be made to the school in the course of this season, and that it will be the means of doing much good." I hope that both of the reports will find access to the columns of the Register.

After the reading of the Reports, the Society was addressed by G. F. Thayer Esq., Rev Mr Muzzey, O. Everett Jr of the Theological School Cambridge, Dr Wm R. Gray, Rev. C. F. Barnard, and Mr H. W. Carter. The subjects of these addresses so far as we can remember, were, the importance of parental cooperation with teachers in the work of religious instruction, and the influence of visiting on the part of the teachers to secure this cooperation;—the great value of the Sunday School in rectifying and and controlling public opinion on the subject of obedience to laws and magistrates;—on the duty of parish schools to admit to their schools children of the poor, living in their vicinities as means of exciting a greater interest in the work of religious instruction; and the futile character of the objection made to Sunday schools, namely, their interference with domestic or parental religious instruction.

These subjects were presented and enforced with great distinctness, familiarity, and ability by the several speakers, and left upon the minds of those who heard them pleasant and salutary impressions. Dr Tuckerman closed the meeting in an eloquent, feeling and impressive manner.

The only subject of regret was the comparatively small number who were present to participate in the instruction and sympathies of the occasions; and it is sincerely to be hoped that if these meetings are to be continued, such measures will be taken as to secure the attendance of all Sunday school Teachers in connexion with the Society, and the friends of Sunday schools in general.

FOR THE REGISTER AND OBSERVER.

VISIT TO ELLSWORTH, MAINE.

Mr Editor,—On a journey recently performed in the state of Maine, I passed a few days in Ellsworth, and learned a few facts of the religious state of that beautiful and flourishing town, which may interest a portion of your readers. This town, containing at present a population of 1800, has enjoyed for many years the ministry of Rev. Mr Nourse, whose services have been much esteemed, and have been promotive of the peace and good order and religious character of the place. Within a short time his society has quietly been divided, one part employing an orthodox minister, who, as I understand, is an amiable and intelligent man, the other part enjoying the services of Rev. Mr Devens. Our Unitarian friends who have employed Mr D. have manifested a spirit and made exertions which deserve great praise.—They give this year their former minister three hundred dollars, their present minister seven hundred, and pay five hundred more to prepare their town hall for a place of worship. In this neat little edifice I had the pleasure of meeting about one hundred and fifty worshippers, and seldom have I been called to address a more intelligent and attentive audience. Here too I found a Sunday school permanently established, and judiciously organized, nnmbering thirty scholars and nine teachers, and it was gratifying to see the good spirit with which they had taken hold of the good work. It is now put beyond question that here will be a stable and flourishing society, and, containing as it does a good proportion of the wealth, enterprise, intelligence and character of the place, it must in the advancing prosperity of that town, grow to be as large as almost any Unitarian Society in that state. Our friends there deserve our sympathy and best wishes. I shall not soon forget the hospitality and kindness with which I was treated, and the new hopes of our cause in other places with which their example inspired me. May they persevere with one mind and one heart; and may He who has all things in his hand cause his work to appear unto them, and his glory unto their children. H. A. M.

Memoir of the Late Dr Parker of Portsmouth; by Henry Ware Jr. D. D.

We perceive that this very interesting Memoir of one of the most pious, devoted, and successful ministers of the gospel who has rested from his labors in the church of Christ, is now published separately from the volume of sermons to which it was originally prefixed. It forms a highly valuable book of itself, which deserves a place in the collection not only of every clergyman but of every layman; for it shows how a clergyman can devise ways and means without end or intermission for the welfare of his people, and how the people can encourage the heart and stimulate the labors of their minister, while they are thus in turn drawing down upon themselves the best of Heaven's blessings. We learn also, by the publisher's advertisement, that a few copies of Dr Parker's Sermons remain unsold. This we trust will not long be the case. And, as we have said before, we shall not be satisfied, till a cheap edition of these instructive, practical and evangelical sermons is published and extensively circulated.

ECCLESIASTICAL.

The Rev. Paul Couch was installed over the First Congregational Church and Society in North Bridgewater, on the 7th inst. Introductory Prayer by Rev. Mr Maltby, Taunton. Sermon by Rev. Dr Codman, Dorchester, from Isa. 21: 11. Consecrating Prayer by Rev. Mr Perkins, Braintree. Charge by Rev. Mr Gile, Milton. Right Hand of Fellowship by Rev. Mr Sanford, East Bridgewater. Address to the Church and Society by Rev. Mr Hitchcock, Randolph. Concluding Prayer by Rev. Mr Gay, Bridgewater.

Ordination.—Rev. David Tilton was ordained as Pastor of the Congregational Church and Society in Edgarton, 14th inst. Sermon by Rev. Mr Cobb, of Taunton.

German Pietists.—By this name we may understand the persons who in Geneva and England would be called Methodists; that is, evangelical and zealous Christians. Dr *Fritzsche* of Rostock, the arch-opposer of Tholuck, published in 1832 two lectures upon *Mysticism* and *Pietism*. He either cannot, or chooses not, to comprehend heart religion. He represents *Mysticism* as a system "founded on a high degree of love to God, based on the supposition of its being possible to have immediate union with God, and making the central point of the whole religious life to be a high passionate struggling after immediate union with the Divine Being." He represents *Pietism*, as "that morbid religious system, which grows out of the prejudice, that human nature is totally incapacitated for good deeds, radically evil, and thoroughly worthless; which, in the consciousness of the greatest religious and moral impotence, bewails the corruption of human nature; and which attributes the little remnant of what is good and praiseworthy to the special gift of God, in all which human power will have not the least share."

In all this the American reader will discern the caricature of what we admire and love; and he may be curious to know how Dr *Fritzsche* argues against a sect which makes so alarming a progress. The Dr shows how these extremes meet in the modern evangelical school. They who debase the human soul to the dust, and they who raise it to divine union, are now the same. Against *mysticism* he objects, among other things, (1.) that it renounces the authority of reason, and yields to fancy. (2.) It fosters sensuality and influences passion. (3.) It does not rest on moral principles, and in practice becomes easily the source of immorality. (4.) It is without Scriptural foundation. Here the Dr. is very meagre. It has been well observed that if Fritzsche's descriptions are correct, then *Augustine* was the father of pietism.

OBITUARY.

REV. WILLIAM S. BROWN.

By request of a friend we insert the following notice. It is said to be a just tribute of respect to the memory of the deceased.

Died, in Columbia, Texas, 4th of August last, Rev W. S. Brown, in the 38th year of his age.

Mr Brown was a native of England. In early life he was a devoted Calvinist, and firm believer in the Trinity. At the seminary where he received his theological education, being called upon to maintain the doctrines of Calvinism, in the forensic exercises prescribed by the professors, he was struck with what appeared to him to be the insufficiency of the evidence usually adduced for their support. This led him to examine anew the foundation of his faith,—and the result satisfied him, that the system of theology avowed by the Calvinistic reformers, was both unscriptural and repugnant to reason. Himself and a majority of the class to which he belonged left the theological school decided Unitarians.

Mr Brown was subsequently invited to take the pastoral charge of a numerous, respectable and uncommonly intellectual congregation of Unitarians in England. He filled this important station with extraordinary ability and success, and parted with his church to seek a more expanded field of usefulness, on this side of the Atlantic, against their unanimous and importunate entreaties.

In the several places of his residence in the United States, Mr B. won the affections of the enlightened and pious to a singular degree. Never was man more universally beloved. With an original intellect of the highest order, and assiduously cultivated—with a heart mild, bland, full of benevolence—with delicate, refined and polished manners, in every scene of life he secured the confidence and admiration of the most talented and respectable part of society. He was one of the most blameless men, of the first class of scholars, and of the fairest examples of the distinguished virtues of Christianity.

In the severest scenes of affliction he bowed to Providence without a murmur, and was often heard to exclaim, not with cold, common-place formality, but in the tones of truth and calm submission, "I am in God's hands. Let his will be done."

His eternity we trust, will pass among the spirits of the just, in an immortal world of endlessly advancing knowledge, happiness and virtue. He died of congestive fever, brought on by great fatigue and exposures to heavy rains, while exploring the unsettled parts of Texas. T.

INTELLIGENCE.

DOMESTIC.

Illinois College—Jacksonville.—The St Louis Observer of the 25th ult. contains an account of the commencement at this college.

There were but two graduates, and these are the first fruits of the college. A charter of incorporation from the state has been obtained. There are two college buildings, beautifully located about a mile from the village of Jacksonville; and the number of students is now about one hundred.

Princeton Theological Seminary—We learn the number of students to be as follows: First Class 38, Second Class 46, Third Class 52. Total 136.

University at Washington.—The National Intelligencer confirms the story of the bequest of £200,000 to the city of Washington, by an English gentleman, for the endowment of an University. It is supposed that the President will make a communication to Congress on the subject, early in the next session. The name of the donor is not given. It is stated that the legacy was first bequeathed to the only son of the testator, and in case of his death, which event has taken place, to the city of Washington, for the object above stated.

Trinity Church Property.—The property of this religious corporation amounts to half a million or more. It principally exists in the form of real estate, situated in the most valuable and populous wards in the city. At the western end of St Paul's Church yard the corporation has an office for the transaction of business. Their income is estimated at $25,000 a year; but as by their charter they are not allowed to receive more than $15,000, the balance escheats to the State. Heretofore the corporation have contrived to enjoy the whole amount of their revenues, by making a return to them within the limits assigned them. The balance of $10,000 they generally give in presents to young preachers, distant congregations, fitting out bishops, building new Churches, and recently to propagate the Gospel in the valley of the Mississippi.

We understand the State is preparing to bring an action against the corporation for the balance of their income, over and above the amount allowed them by law.

The Dutch Church Corporation in Nassau street is the next in point of wealth, to Trinity Church, having property to the amount of nearly $200,000, principally in the second ward.—*N. Y. Herald.*

Buffalo.—The census of Buffalo just completed, shows a population of 15,573. The population in 1830 was 6,221.

Rochester.—The population of Rochester, by the recent census, is 14,373. In 1830 it was 9,269.

Canandaigua.—The census of this village gives a population 2,505.

Census of New York.—The New York Journal of Commerce publishes the census of that city, just taken, with the exception of three wards. The population of the twelve wards is 222,151, which with the estimated number in the three other wards, makes the present population of the city 264,000.

Officers of the Boston Dispensary.—Chosen at the Annual Meeting of the 9th inst.

Managers—Edward Tuckerman, (*Chairman,*) Samuel H. Walley, Isaac Winslow, Samuel May, Jonathan Phillips, Gideon F. Thayer, Nathaniel L. Frothingham, Thomas B. Wales, Nathaniel P. Russel, Pliny Cutler, Edmund Munroe, George H. Snelling, (*Secretary.*)

Treasurer—Gideon Snow.

Consulting Physicians—John Randall, MD., Solomon D. Townsend, MD.

Visiting Physicians.

District of Wards 1 & 3,		William G. Hanaford, MD.
"	"	2, Francis Dana, Jr. MD.
"	"	4, Francis H. Gray, MD.
"	"	5, 6 & 7, Edward Warren, MD.
Broad st. District,		Edw. L. Cunningham, MD.
Fort Hill	"	Henry I. Bowditch, MD.
District of Ward 10.		William Young, MD,
"	"	11, John Odin, Jr. MD.
"	"	12, William A. Foster, MD.
" South Boston,		Henry G. Clark, MD.

Abstract from the returns of the Visiting Physicians of the Dispensary for the year ending Oct. 1, 1835.

Whole number of Cases, 2302; Recovered, 1951; Died, 72; Relieved, 82; Removed, 44; Not relieved, 23; remaining under treatment, 54; result not reported, 76.

Country of Patients—American, 829; Foreigners, 1405; Country not reported, 68.

Habits—Supposed temperate, 1591; intemperate, 90; moderate drinkers, 302; children of intemperate parents, 131; habits not reported, 188.

Harvard University.—The Autumal Exhibition took place on Tuesday last, and was well attended.

The following was the Order of Performances.

1. A Latin Oration. "De Romanæ Libertatis et Eloquentiæ casu." John Healy Heywood, Worcester.
2. An English Version. "Extract from Isnard's Address before the National Assembly of France." Frederic Huidekoper, Meadville, Penn.
3. Latin Dialogue. "Brutus and Cassius." William Augustus Davis, Boston. Samuel Austin Kendall, Augusta N. Y.
4. A Greek Version. "Extract from Webster's Eulogy on Adams and Jefferson." Horace Morison, Peterborough, N. H.
5. A Poem. George Washington Minns, Boston.
6. A Greek Dialogue. "Aurelius and Catiline." John Bacon, Boston. Charles Theodore Russell, Princeton.
7. A Forensic Disputation. "Whether the Advancement of Civil Liberty be more indebted to Intellectual Culture than Physical Suffering." George Stanley Parker, Boston. John Ruggles, Milton.
8. A Latin Version. "Orationis Gulielmi de Chatham Comitis de Bello Americano pars." Charles Hayward, Boston.
9. A Dissertation. "Characteristic defects of Modern English Poetry." John Taylor Gilman Nichols, Portland, Me.
10. An English Version. "Extract from M. Thomas' Eulogy on the Duke of Sully." Samuel Tenney Hildreth, Gloucester.
11. Mathematical Exercises. Robert Bartlett, Plymouth. William Minot, Boston. Jones Very, Salem.
12. An English Oration. "Views of Happiness." Thomas Barnard West, Salem.

Polish Committee.—The committee of Boston, have made a report of their doings for the relief of fugitive Poles, showing their fidelity and good discretion. The following is an extract from the Report.

The Committee repel the charge of inhospitality, which has been thrown upon this country in various letters, published in Europe. The exiles have been as well received here, as they ought to have expected. Wherever they have appeared in considerable numbers, measures have been promptly adopted for their relief. In this city, three thousand dollars were raised for this purpose; and three times that amount would have been furnished, had so much been required. That it was not is sufficiently obvious from the fact, that while no exile has been permitted, in a single instance, to suffer for the want of food or clothing, an unexpended balance is yet remaining in the Treasury.

Warren Bridge.—In the House of Representatives on Tuesday, the following provisions in addition to the act for continuing the tolls on Warren Bridge to the close of the session of the next General Court, passed by a vote of 209 in favor and 200 opposed.

Sec. 2. *Be it further enacted*, That if any person or persons, corporation or corporations, shall, on or before the expiration of this act, give a bond to the treasurer of the Commonwealth, to be approved by the governor and council, and with the condition, that the obligors therein shall and will perform all the duties imposed upon the Warren Bridge Corporation, by the third section of the act establishing the same, and shall also indemnify and save harmless the Commonwealth and the said Warren Bridge Corporation, from all damages, expenses and costs, already arisen or to arise from the suit now pending in the Supreme Court of the United States, between the said Warren Bridge Corporation and the Proprietors of the Charles River Bridge, and the final decree or judgment thereon, and shall also pay the Proprietors of Charles River Bridge, such sum in damages as may in any suit, be recovered by them, for or on account of the building, using or continuing the said Warren Bridge, or making the same a public highway, then this act shall cease, the said Warren Bridge shall become a public highway, and the money in the treasury, received from the tolls of said bridge, shall be paid to the said obligors: *provided, however*, that if the condition of the bond mentioned in this section, shall be broken, to the injury of any person, the same proceedings shall be had therein, and in the same manner, as are provided by law in the case of the forfeiture of the official bonds of sheriffs.

Sec. 3. *Be it further enacted*, That the city of Boston, or any town or other corporation, may give the bond mentioned in the second section, and may, by a tax, assessment, or otherwise, raise money to defray the expense of performing the condition thereof.

Mark Winslow, who was sentenced at the last term of the Municipal Court, to imprisonment for life in the State Prison, for counterfeiting, committed suicide this morning, in his cell in the Leverett Jail, by cutting his throat with a razor. He was discovered dead by Mr. Coolidge the sub-jailer, at 6 o'clock. He was to have been sent to Charlestown to day. The following letter to his wife was found in his cell:—*Transcript.*

My Dear Wife, (thou best of women) most deeply do I repent that I had not lived agreeable to your good and sound advice. If I had, I might now have been enjoying your good society, with the rest of my friends. Ah! how I could be hurried on, and *unbeknown to you*, I cannot conceive, but, alas! so it is!! I freely forgive all my enemies, as I hope to be forgiven; and I hope we shall meet in another and better world. From your affectionate and loving husband. Farewell! Mark Winslow.

N. B. Farewell my loving friends. M. W.

Thursday Morning, 15th Oct. 1835.

Thanksgiving.—Thursday, Nov. 26th, has been appointed by the Executives of New Hampshire and Maine, to be observed as a day of Thanksgiving in those States. The following Thursday is appointed for the same observance in this State.

Northampton Silk Company.—We are happy to be able to announce that Mr S. Whitmarsh has purchased three hundred acres, mostly of interval land, about three miles West of this village, with an excellent water privilege, an inexhaustible quarry of fine building-stone, mills, &c., comprising the farms heretofore own by W. W. Thompson, Esq. Messrs Gaius Burt and William Clark, which he conveys to a stock Company formed for the purpose of cultivating and manufacturing Silk. An Act of Incorporation with a capital adequate to an extensive prosecution of the business in all its branches, is to be applied for, at the ensuing session of the Legislature. We trust that nothing will occur to obstruct the completion of a project so replete with advantages to Northampton.

Mr Whitmarsh has sailed for Europe, in order by personal observation to acquaint himself with the practical details of the contemplated business.

Neapolitan Indemnity.—The claimants under the Convention with the King of the Two Sicilies, have received notice that the balance of the second instalment was received by the last packet from France, and that the nett proceeds of the whole of that instalment, amount to two hundred fifty six thousand nine hundred nine dollars and fourteen cents. ($256,969 14-00.)

New Minister to Spain.—A letter from Washington, dated the 12th inst. mentions that Major Eaton will be appointed Minister to Spain, if he desires it; —and, if he does not, that Mr George M Dallas will have the appointment.

Washington, Oct. 6—We learn that the Board for the settlement of the French Claims commenced their session yesterday. We understand that they will close their labors about the 1st of January next. —*Nat Intelligencer.*

Massachusetts Laws.—Payment of the Commissioners.—A resolve was presented to the Legislature providing for the payment of the Commissioners appointed to revise the General Statues of the Commonwealth.

It proposes that there be allowed and paid to the Hon. Charles Jackson, Chairman of the Commissioners, for his services three and a half years, at $2500 per anuum, $8,750.

To the Hon. Asahel Stearns, for his services three years, at $2,000 per annum, $6,000.

To the Hon John Pickering, for his services two and a half years, at $2,000 per annum, $5,000.

To the executors or administrators of the late John H. Ashmun Esq. for his services one year, $2,000.

To the Hon. Charles Jackson, Asahel Stearns, and John Pickering, jointly, for expenses of clerk hire in preparing the Revised Statutes, $1,000.

Total $22,750.

Pennsylvania Election.—The Philadelphia papers give the result of the election in above a third of the counties in the State. These accounts leave no doubt of the election of Mr Ritner as Governor, and of an antimasonic and whig marjority in the Legislature.

National Road.—It is stated in the Wheeling Gazette, as information likely to interest "travellers from the east," that the covering of stone lately put on the Cumberland road, is understood to be sufficiently packed to admit of travelling upon it at the ordinary speed—and that the road will every day become better. That paper hazards the opinion that in a month more, the road from Cumberland to Wheeling, will probably be the best in the world.

Charleston, Oct. 10.—A black frost has been observed within a few miles of this city, for the two or three nights past, and we understand that it has been experienced also in the interior. We have some fears that this may operate injuriously upon the crops, and therefore anxiously await further intelligence on the subject.

Extract of a Letter dated Beaufort, S. C. October, 7, 1835.

"We have had frost last night; I have seen ice here this morning, very thin of course, half an hour after sunrise.

Symptoms of an Insurrection among the slaves have recently been shown near Elizabeth City (N. C.) the suspected persons, and those whom their evidence implicated, were arrested and placed in confinement—and subsequently examined, and ordered to be sent out of the State.

FOREIGN.

London papers have been received to the 15th and Liverpool to 16th Sept.

The corporation reform bill has passed as amended in the house of lords, the commons having acceded to them at the recommendation of Lord John Russell.

The Irish tithe bill was read a third time and passed by the house of lords. The royal assent was given to both bills, by commission, on the 9th of September.

Thursday, Sept. 10th.—His majesty went to the House of Lords, this day, at two o'clock, and prorogued the parliament in the following speech.

"*My Lords and Gentlemen,*

"I find with great satisfaction, that the state of public buisness enables me to relieve you from farther attendance, and from the pressure of those duties which you have performed with so much zeal and assiduity.

"I receive from all foreign powers satisfactory assurances of their desire to maintain with me the most friendly understanding, and I look forward with confidence to the preservation of the general peace, which has been, and will be, the object of my constant solicitude.

"I lament that the civil contest in the Northern provinces of Spain has not yet been brought to a termination; but, taking a deep interest in the welfare of the Spanish monarchy, I shall continue to direct to that quarter my most anxious attention in concert with the three powers with whom I concluded the treaty of quadruple alliance; and I have in furtherance of the objects of that treaty, exercised the power vested in me by the legislature, and have granted permission to my subjects to engage in the service of the queen of Spain.

"I have concluded with Denmark, Sardinia and Sweden, fresh conventions, calculated to prevent the traffic in African slaves; I hope soon to receive the ratification of a similar treaty, which has been signed with Spain.

"I am engaged in negociations with other powers in Europe and in South America for the same purpose, and I trust that ere long the united efforts of all civilized nations will suppress and extinguish this traffic.

"I perceive, with entire approbation that you have directed your attention to the regulation of municipal corporations in England and Wales, and I have cheerfully given my assent to the bill which you have passed for that purpose. I cordially concur in this important measure, which is calculated to allay discontent, to promote peace and union, and to procure for those communities the advantages of responsible government.

"I greatly rejoice that the internal condition of Ireland has been such as to have permitted you to substitute for the necessary severity of a law, which has been suffered to expire, enactments of a milder character. No part of my duty is more grateful to my feelings than the mitigation of a penal statute in any case in which it can be effected consistently with the maintenance of order and tranquillity.

France.—The French Chambers were dissolved on the 11th. A list of thirty new Peers had been created.

The bill to restrict the freedom of the French press, passed the Chamber of Peers on the 9th Sept. by a majority of 101 to 20. Orders have been sent to all parts of France *not* to carry into effect the reductions in the army, required by the votes of the Chamber of Deputies; and all furloughs have been withdrawn. Two reasons are assigned for this proceeding; one is that the result of the deliberations of the northern powers at Kalisch is quite uncertain; and that it is necessary to be prepared for an aggressive policy; the other, that the unsettled state of Spain, renders it imprudent to diminish the military force of France.

Spain.—It is reported that there has been another change of ministry in Spain. The new cabinet is said to be composed entirely of liberals, M. Arguelles at their head.

A serious engagement took place near Estella, between the Carlists commanded by Don Carlos, and the queen troops under General Cordova; the accounts of course, are flatly contradictory. The Carlists, however, had retired from before Bilboa.

The insurrectionary movements continued to increase. A junta has been formed even in the capital, and it was reported that the queen had been compelled to accede to their demands. The principal of these were the dismissal of the ministry, and a convotation of the Cortes.

The affairs of Spain are in a condition of great agitation, the whole tending to the overthrow of priestly tyranny, and the establishment of the real liberty for which that nation has before so gallantly contended.

From Lisbon.—A letter from Lisbon, dated Aug. 29th, says, "our Charge has presented his credentials. I am in hopes he has full instructions for a commercial treaty, as I am informed by a friend who has access to know, that the young Queen is desirous to establish a commercial treaty with the United States. She signed articles of marriage last Saturday to the brother of Leopold."—*N. Y. E. P.*

Divinity College, Oct. 21*st*, 1835.

The subscriber gratefully acknowledges the receipt of six hundred dollars, contributed through the hands of Rev. Mr Miles, of Hallowell, by a few citizens of Maine, for the aid of young men pursuing their theological studies in the institution.

He has great pleasure in stating further, that he has received information of a bequest of five hundred dollars recently made for the same object by a young lady, who, being cut off early in life, was desirous of thus testifying her regard for the religion which cheered her with its gracious hope in the prospect of death.

Henry Ware Jr.

FATHERLESS AND WIDOWS' SOCIETY.

Any donations to the Fatherless and Widows' Society will be thankfully received and may be paid to the Rev. Lucius Bolles D.D. No. 17 Joy's Buildings, or to the Rev. Mr Blagden No. 21 Sheaf Street, or to David R. Griggs No 12 Long Wharf.

MARRIAGES.

In this city, 3d inst. Mr George Blake, Jr. of this city, to Miss Mary Elizabeth, daughter of Gen. John Tarbell, of Pepperell.

By Rev. Mr Ripley, Mr Samuel Hatch to Miss Lydia Cook.

In Gloucester, Rev John Whitney, of Boxford, to Miss Mary Appleton, daughter of Rev. Mr Jewett.

DEATHS.

In Hingham, 8th inst., Miss Harriet C. Andrews, 24, youngest daughter of the late Thomas Andrews Esq.

In Concord, Mr Jona. P. Hayward, 30, formerly of the firm of Hayward & Warren, Boston.

At the Missionary Station, among the Choctaws, July 18, Mrs Wilson, wife of Rev. Henry R Wilson.

In Canton, China, of small pox, deeply lamented by those who have known him, Thomas Handasyd Cabot, of Boston, aged 21.

EMERSON'S ARITHMETICS.

THE NORTH AMERICAN ARITHMETIC, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent works. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools.—After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18th, 1834, it was voted, unanimously, "That Emerson's North American Arithmetic, be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also KEYS to the same for the use of Teachers, are published by *RUSSELL, SHATTUCK & Co.*, Boston.

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WORDSWORTH'S NEW POEMS.

YARROW Revisited, and other Poems, by Wm Wordsworth,

——"Poets—dwell on earth
To clothe whate'er the soul admires and loves
With language and with numbers"—Akensid e.

This day published and for sale by *JAMES MUNROE & CO*, Boston Bookstore, 134 Washington st. o 17

THE SCRIPTURAL INTERPRETER,—Vol. V. No. 4—just published by L. C. Bowles, 147 Washington street.

CONTENTS.

Translation and Exposition—Matt. xv. 29—39.
Translation and Exposition—Matt. xvi. 1—12.
The dates of our Lord's Birth, and of the beginning of his Ministry.
The alleged Mistake of the Apostles.
Old Syriac Version of the New Testament.
The Book of Job.
Defects in the Moral Principles and Practice of the Pharisees. o 17

NEW ANUALS FOR 1836.

THE Token and Atlantic Souvenir, a Christmas and new year's present, edited by S. G. Goodrich, twelve embellishments.

The Gift: a Christmas and new year's present for 1836, edited by Miss Leslie, illustrated with nine engravings beautifully embossed.

The Pearl; or, Affection's Gift, a Christmas and new years present embellished with seven fine Mezzotinto engravings.

The Youth's Sketch Book for 1836, illustrated with eight beautiful engravings.

Published and for sale by James Munroe & Co. Boston Bookstore 134 Washington st. Oct. 17

POETRY.

The following Odes were sung at the public commemoration of the life and professional character of the late Chief Justice Marshall.

ODE. By GRENVILLE MELLEN.

Again the voice of God!
How breaks it round!—
O'er consecrated sod,
With locks unbound,
Grief in her marble brow appears,
And bows amid her veil—in tears!

That mandate from on high—
The clarion call,
That rung through earth and sky
His rayless fall,
In accents, 'Thou shalt die,' again
Proclaims Man's dream of years—how vain!

We veil not in its grave
Ambition's brow—
It is not o'er the brave
We gather now!
But one who reached man's loftier fate,
Faultlessly *good*—and nobly *great*.

A sceptre was his own,
Drawn from the sky—
He filled a holier throne
Than royalty—
He sat with deathless Justice crowned,
While Truth, like sunlight, flashed around.

His *life* to all the earth
Proud record bore;
Man yet might spring to birth,
With angel's power!
His *death*, that as the 'grass,' to-day
Robes him in glory—and decay!

Oh! well, with spirit bowed,
About his bier
May a broad empire crowd,
With prayer and tear!—
—His be its requiem—deep and far—
A Nation's heart his sepulchre!

—

ODE. By PARK BENJAMIN.

O'er mountain height, through lowly vale,
Still floats to heaven a nation's wail;
From forest-aisle and builded fane
Still soars a people's requiem strain.

Well may our Israel deeply mourn
The priesthood from her altars borne—
Her holy prophets veiled in gloom,
Her patriarchs gathered to the tomb:

He sleeps—a father of our land,
One of the old and reverend band:
He sleeps—the upright, wise, and just,—
High guardian of his country's trust!

He sleeps,—and o'er his peaceful grave
No banners, soiled with conquest, wave,—
Yet he was Freedom's cherished son:
He sleeps—the friend of Washington.

Sound, music, sound! our eyes are dim,
For sorrow drowns the funeral hymn:—
Sound! and the sacred voice of Fame
Will echo Marshall's honored name.

MISCELLANEOUS.

[From the Berkshire Courier.]

ECCLESIASTICAL TRIBUNAL.

The communication below we publish at the urgent request of its author, Mrs Maria B. Pitkin, and in doing so we wish it to be distinctly understood, that we entertain no feelings of ill-will or disrespect whatever, towards those concerned in this unpleasant transanction. In one word, we feel that we cannot deny her, for our press is free—free to her, and free to the adverse party, should a reply be deemed necessary.

MR EDITOR—As your paper has been the vehicle through which the public have been made acquainted with the preliminaries of the ecclesiastical prosecution in which I have been involved, and as a restless impatience to know the result is manifested from abroad, I must be permitted to claim the indulgence of your columns to communicate the information. I do not mean, sir, to question the propriety of giving this article to the public; it was perfectly right—it was indeed your official duty, as a disseminator of most important intelligence. You have precedents of similar communications in our most respectable periodicals on every hand, and I perfectly approve of your article, although it has cast my bleeding reputation, for a painful length of time, before a gazing—an astonished community. No candid, no judicious mind, will for one moment question the propriety of my claim; and you, sir, ought not to be held by me or by the public, as responsible for what I shall assert. If I should assert any thing untrue, your columns are equally open to my adversary, and if I assert truth, no objection can be offered to it.

It would appear to me a slander on this professedly religious body, "The Congregational Church in Great Barrington," to hint that they were unwilling that their public transactions should pass the ordeal of public scrutiny. I certainly, for myself, desire nothing more than a clear and thorough development, and an extensive circulation of every thing connected with the prosecution. No, though the prosecution embraces the dead with the living,—though I have heard the heavy tread within the lone, the distant sepulchre, I wish not that the vail which has been rent from the sleeping ashes should be replaced, until the public eye is satisfied with the gaze. Yes, I would exhibit to the astonished world what chivalric feats sectarian zeal can do, even when tottering to its fall:—what a curiously wrought mantle profound intellect could weave, in no more than six weeks, to mantle a whole church, excepting those who happened to stay at home. This might seem to an enlightened public, basking in the rays of religious liberty, a miracle of ecclesiastical power; but it is not the first miracle of the kind ever known even in protestant countries where miracles are disclaimed.

This article is designed but as the prelude to the development which will (God permitting) come before the public.

In the following citation, I would observe, that the criminal charges have been a little modified by using the term "bearing false witness," whereas in the oral communications, no softer term was used by the Rev. prosecutor, than that of perjury, at the house of the prosecuted.

—

The citation of Mrs M. B. Pitkin to appear and answer at the church meeting, Friday, 17th July, 1835, to the charges preferred against her by her pastor:—

Gt. Barrington, July 14th, 1835.

TO MRS M. B. PITKIN.

Dear Sister in Christ—Having stated to you, according to the direction of the Lord Jesus, (Matt. xviii. 15, &c.) the ground on which I was exceedingly grieved with you, and having obtained no satisfaction from you, I hereby give you notice, that a meeting of the Congregational Church, of which you are a member, is duly warned to meet at the Meeting-house in this place, on Friday, the 17th instant, at three o'clock, P. M., to attend to the following specifications against you, each of which I have stated to you in the first and second interviews, at your house:

First—*Heresy.* In denying the Godhead of the Savior, and the eternity of future punishment.

2d. Violating covenant vows—in neglecting public worship, and the sacrament of the Lord's Supper, for the last two years.

3d. Bearing false witness—first, against the whole Church; secondly, against individual members of the Church; thirdly, against the Pastor of the church.

These things you have done, in the hearing of many, contrary to the order of the Holy Ghost, (James iv. 11,) Speak not evil one of another.

In doing these things you have reproached the cause of Christ, and wounded the feelings of many of your brethren.

I do hereby affectionately warn and intreat you not to add to the causes of my grief the staying away from the meeting of the Church on Tuesday next, but to attend and submit to the discipline of this Church, according to your covenant vows—and may the Lord direct both you and me into the way of peace.

SYLVESTER BURT, Pastor.

MRS MARIA B. PITKIN.

—

The Rev. prosecutor, who by a fainting fit interrupted the trial on Saturday, Sept. 8th, very near its termination, has recovered strength so rapidly, that on Friday, Oct. 2d, he was enabled to speak, with the exception of one hour's recess, from ten o'clock in the morning until nearly sunset. To me,—the only person in the world who could be acquainted with every item and every shade connected with the business,—before whose mental eye the varied scenes of sixteen years were all as one living—one glowing exhibition,—it was a most painful scene. To sit a passive listener to the most gross misrepresentations, and to hear long arguments on the suppositions that never had the vestige of an existence, and to see the delusions palmed on minds, that, unchained by bigotry, might, and I have the fullest confidence would, have acted judiciously.

But the scene is closed! the seal is set! to be burst at that tribunal where the truth will be weighed in the scales of impartial justice;—yes, the deed is done, and an unanimous vote tells the world that all the charges are sustained, with the exception of the second specification under the charge of heresy. But the charges of heresy are what I regard not. Had any member of this church but have hinted to me the propriety of my separation from their fellowship, on account of a change of sentiments, I would have most cheerfully acquiesced. But no such lenity was extended to me; no, the first announcement of dissatisfaction was a charge of heresy, and a charge of perjury from the lips of the Rev. prosecutor. I then urged the request of a dismission from the church; but the reply was, "I wonder if you suppose that you can get a release from the church when you please." I found I could not,—and the prosecution went on in all its length and breadth. My enemy was my prosecutor, my judge, and my jury. My counsel, Increase Sumner, Esq., was the only official friend, who, from the nature of the case, could be supposed to stand in the attitude of defender of my rights; and an ingenuous audience will bear testimony of the manner in which he was compelled to maintain his ground, inch by inch, in the face of a phalanx of enemies, rudely assailed as an unhallowed intruder, trampling on holy ground.—But he was sustained! but by no fee save a benevolent heart, and an unshaken confidence in a righteous cause; and may his reward be in heaven, and in the hearts of all who witnessed his struggles for the development of truth. In giving this very brief article, I will pass on to the criminal charges, namely perjury, or, as in the citation, "bearing false witness," first against the whole church, in repeatedly asserting that the church, 14 years since, had voted, at a church meeting, to receive a certain confession, and on the next Sabbath unanimously rejected it, which was a breach of promise in a most solemn transaction, and the denounced individual was compelled to make another confession, or remain under a suspension.—This it appeared had been termed by me persecution. And what was the result of the evidence in the case? Why that what I had asserted with regard to the transactions was substantially true; although it was like tearing up the roots of the century oak, to have any thing listened to, understood, or admitted about it. When we urged the proof of these facts, there was a commotion in the church, and the court seemed on the very verge of breaking up. As the mirror was held up to view, they could not recognize for their own, a figure so deformed, although I had clearly seen it, and had borne testimony to its deformity, for fourteen years; and although the evidence glowed like a sunbeam on the records, yet there was a mist thrown over it, that none who were to suffer from its development, could understand any thing about it, and, but for the circumstance of the accidental arrival of the Rev. Mr Durfy, who had independence enough to acknowledge the truth, hit where it might, it would probably have never been seen and acknowledged by the church. But they have at length assented to the truth of my assertions with regard to this transaction. Against the validity of this statement it will be vain to contend, as I presume the whole documents will soon be before the public eye.

In the second specification that of bearing false witness against individuals, I was accused of having said that one church brother had betrayed confidence, and given circulation to a slanderous report, and upon very ill-based evidence. What was our evidence in the case on this point? Why, that this brother did go to two relatives of the person he had injured, and confess just what I was accused of having stated; but he happened not to go to the one he had wronged, and of course he did not give satisfaction.

The 2d instance of bearing false witness under this head, was, that I stated that a brother, venerable for years, in a church meeting, rose from his seat, and without any shade of provocation, advanced to the peaceful victim of his ire, doubled his fist and shook it in his face, saying "young man, let me tell you, you are guilty of a libel." This fact was fully proved, and was what I was accused of terming persecution, that an individual could not be protected, even in a sacred church meeting, without suffering an assault,—a breach of peace which would have exacted a penalty before a civil tribunal. Yes it was to this act,—unrebuked, and to the apparently concurring feelings of the church, that I gave the term of persecution.

I was also accused of having asserted, that the wife of the Rev. prosecutor had said and done more to persecute my son than any ten members of this Church. The proof of this assertion will appear from her own testimony on her cross examination, as will be hereafter exhibited.

The last charge was not less clearly repelled. I was accused of having complained of persecution in a sermon delivered by the Rev. prosecutor, in my presence, in the summer of 1833, when my only surviving son, Rev. J. B. Pitkin, was in this region last, after an absence of nine years from his native home. That he had virtually predicted his death in that sermon. That he gave a false representation of his character, in that sermon, so far as he meant to apply it to him,—and that I could never have written such a sermon without desiring the death of the object I had in view,—and that by this transaction he had transformed himself into such a horrific spectre in my imagination, that in hearing him preach I found he was planting prejudices in my mind against the very truths of the gospel, and that I could not hear him preach any more. And this again I was taxed with having termed persecution.

Though the Rev. Prosecutor gave his testimony in court, that the deportment of Mr Pitkin while here in 1833, was very gentlemanly, and thence bases his argument, that he could not have meant him in the sermon, yet he seems to have forgotten his reply to me, in the presence of witnesses, when I said, you did mean to apply that sermon to J. B. Pitkin and you dare not deny it. His reply was, "I never did deny it, did I?" And what more was proved about this sermon? Why that it was for sometime after its delivery a topic of general animadversion throughout the village, and it was proved by witnesses the most respectable in the community, that the subject was understood and viewed by others in the same light that it was by me, a piece of unfeeling abuse and persecution.

The question will now come up, If the brief epitome here given contains a correct statement, how is it possible that the church could have decided that the charges were sustained? To this inquiry I will briefly reply. The Rev. prosecutor loaded the whole of the false witness into the word persecution, and valiantly maintained the assertion, that in not any thing that had been proved was there the least proof of persecution. Supposing, said he, a man did rise from his seat, advance a step toward a person, double up his hand and put it in the person's face, what of that, why he did not hurt him, what great harm or abuse was there in all that? just none at all (I wonder if this is one of the lessons our lads learn at the Sabbath school.) Supposing an open letter, containing disciplinary charges, was sent by a church 2 or 3 hundred miles, they had a perfect right to do so if they pleased, there was no persecution about that either. Supposing the church did vote to receive a certain confession, and then rejected a harangue of puff (we shall soon lay before the public this vote, and this harangue of puff, that the public may judge for themselves,) there was no persecution in that. Upon this ground, and this only, were the criminal charges supported, strange as it may seem in an enlightened New England community. I blush for the beautiful vale of my nativity as I record it. "Oh that the recording angel in heaven's chancery might drop a tear upon it and blot it out forever!!"

Though the sabre, to sever the chain that has bound me to this professedly religious body more than twenty years, is sheathed, for a tedious month, yet I cannot wait this delay. I hasten to tell the world that I excommunicate from my fellowship as Christians, and from my respect and confidence as independent men, all who have been blindly led to act a part in these unprecedented disgraceful transactions. You have pierced me with a wound which can be healed but by a manifest consciousness that you have done wrong, that you have raised your hands to criminate a person who was innocent of crime. But it will never cease to be my prayer, that you too, may be emancipated from your spiritual thraldom, and recede like men from the dark recesses of priestcraft, bigotry, and fanaticism; and I now tell you that I do believe that day will dawn on many of you, and then if yet lingering on the shores of time I will hail you in the warmest expressions of fraternal affection.

MARIA B. PITKIN.

"THE FLOWER OF ESSEX."

[Extract from Hoyt's Antiquarian Researches.]

"The English forces at Hadley, were so augmented in the latter part of the year 1675, that it became necessary to collect provisions and forage at that place, for their subsistence. At Deerfield, fifteen miles up the Connecticut, a large quantity of wheat, deposited in the stack, was exposed to destruction by the enemy. Determining to avail himself of this valuable supply, the commanding officer at Hadley, detached Captain Lathrop and his company, consisting of eighty men, with a number of teams and drivers, to thresh, and transport it to head quarters. In obedience to orders, Lathrop proceeded to Deerfield, where Capt. Moseley was then posted with a company of colony troops, and having threshed the grain, and loaded his team, he commenced his march for Hadley on the 18th of September. No discovery had been made of the enemy in the vicinity, and probably Lathrop did not apprehend that they were watching his movements; but it seems that they were too vigilant to let slip so fair an opportunity of depriving the English of such a valuable acquisition of stores, or to suffer so respectable a body of their enemy to escape their overwhelming force, then lurking in the adjacent woods.

For the distance of about three miles after leaving Deerfield meadows, Lathrop's march lay through a very level country, closely wooded, where he was every moment exposed to an attack on either flank; at the termination of this distance, near the south point of *Sugar Loaf Hill*, the road approximated Connecticut river, and the left was in some measure protected. At the village now called *Muddy Brook*, in the southerly part of Deerfield, the road crossed a small stream, bordered by a narrow morass, from which the village has its name;—though more appropriately it would be denominated *Bloody Brook*, by which it was for some time known. Before arriving at the point of intersection with the brook, the road for about half a mile ran parallel to the morass, then crossing, it continued directly to the south point of Sugar-loaf Hill, traversing what is now the homelots on the east side of the village. As the morass was thickly covered with brush, the place of crossing afforded a favorable point for surprise.

On discovering Lathrop's march, a body of upwards of seven hundred Indians, planted themselves in ambuscade at this point, and lay eagerly waiting to pounce upon him while passing the morass. Without scouring the woods in his front and flanks, or suspecting the snare laid for him, Lathrop arrived at the fatal spot; crossed the morass with the principal part of his force, and probably halted, to allow time for his teams to drag through their loads. The critical moment had arrived—the Indians instantly poured a heavy and destructive fire upon the column, and rushed furiously to close attack. Confusion and dismay succeeded. The troops broke and scattered, fiercely pursued by the Indians, whose great superiority enabled them to attack at all points. Hopeless was the situation of the scattered troops, and they resolved to sell their lives in a vigorous struggle.—Covering themselves with trees, the bloody conflict now became a severe trial of skill in sharp shooting, in which life was the *stake*. Difficult would it be to describe the havoc, barbarity, and misery that ensued; "Fury raged, and shuddering pity quit the sanguine field," while desperation stood pitted at "fearful odds," to unrelenting ferocity. The dead, the dying, the wounded, strowed the ground in all directions; and Lathrop's devoted force was soon reduced to a small number, and resistance became faint. At length the struggle terminated in the annihilation of nearly the whole of the English; only seven or eight escaped from the bloody scene to relate the dismal tale; and the wounded were indiscriminately butchered. Capt. Lathrop fell in the early part of the action. The whole loss, including teamsters, amounted to ninety. The company was a choice corps of young men from the county of Essex in Massachusetts; many from the most respectable families. Hubbard says, "they were the flower of the county, none of whom were ashamed to speak with the enemy in the gate." Capt. Lathrop was from Salem, Mass.

PLEASURES OF MUSIC.

[Extract from Mr Eliot's Address at the opening of the Odeon.]

Is there any thing which can be compared to the liquid harmony of well selected instruments, the graceful air upon the soft reed; or the delicate touch of the vibrating string; or the noble swell of the soul thrilling organ; unless, indeed, it be the simple strain of a rich voice, or the skilful modulations of one well cultivated? But when these are united and combined as scientific composers know how to use them; when we listen to the air, the chorus, the overture, the accompaniment, the vocal and the instrumental sounds which are mingled, and varied, alternately separated and joined together in exquisite melodies, or grand harmony, we drink in a delight which nothing else in nature or art can give; we revel in an ecstacy, waked by the living lyre, which cannot be produced by any, the happiest combinations, of the other senses. And we enjoy all this with the accompanying conviction of the purity, innocence, and elevation of this mode of spending an hour of leisure. Music has been called "the only sensual pleasure without sin." I cannot go so far, as I should be sorry to think there were sin in admiring a beautiful landscape, or enjoying the perfume of the exquisite flower. Sin is excess, not temperate enjoyment; and I am far from denying that there may be excessive devotion to music. But it is not asserting too much to say that there is a refinement, a mixture of intellectual occupation in this pleasure of the ear, which can hardly be found in the gratifications of the other senses.

PRAYER FOR THE CONVERSION OF THE POPE.

The following curiosity, marking out a systematic plan of devotion, for the accomplishment of a specific object, is from a communication in the 'Cumberland Presbyterian.'

MESSRS EDITOR:—Perhaps some of your readers may startle, when they read the words that stand at the head of this article. And look upon me as a fanatic, in as much as they, *perhaps*, have never seen such words at the head of an article before. It is something new to me. I have never heard any person pray for the salvation of the Pope or poor deluded Papists. I have read a great deal in ecclesiastical history about the power, high pretensions, and extreme wickedness of the Pope and his lordly creatures. And of late I have read a great deal in religious newspapers about the designs of the Pope against the political and religious liberties of this country; the emigration of the Catholic population to this country, together with many incidents connected with Catholic operations in the United States, which go to show that their religion is of the same spirit in all ages. But still I never thought of special prayer for the salvation of the Pope and his creatures until recently. I have thought it would be proper to appoint a day of fasting, humiliation and prayer to Almighty God, to be observed throughout all Christendom for the salvation of the Pope, Cardinals, Bishops, Priests and laity. No doubt some will say the Pope is "Anti-Christ," "the man of sin" &c. and therefore we ought not to pray for him. If he has *sinned the sin unto death* we ought not to pray for him. But I am not yet fully persuaded that he has; and if you or any of your correspondents think he has, I hope you will favor us with your views. We are directed in the Bible to *pray for all men.* This certainly includes the Pope. "We wrestle not against flesh and blood, but against principalities and powers and against spiritual wickedness in high places." Where is this more literally fulfilled than in our struggling with papal darkness and clerical domination. The Christian is stronger in prayer than any where else. The church is authorised from the Bible to appoint days of fasting and prayer for spiritual purposes. It has often been done with signal success. Whether the Pope should be converted or not (a thing not impossible) by such an effort by all Christendom, I feel confident that it would tend more to enlighten the minds of Protestant Christendom and diminish the power of the Pope than all the writing and lecturing that has been done for the last five years. But lest I make my article too long, I will suggest a plan to bring Christians to act in concert. As most of the smaller ecclesiastical judicatures meet in the fall, let each Presbytery, annual Conference, and Association, adopt a resolution bringing it before the higher judicatures of their respective churches until it shall be brought before all the General Assemblies, General Conferences, and Associations of every evangelical denomination of Protestant Christians throughout the world.—That all may agree on the same day I would recommend the first Monday in August 1836. These are some of my thoughts which are placed at your disposal.

OBADIAH.

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AQUA MORTIS.—On looking over Hardmans, History of Galway, I find that when Sir John Perrot—the then Lord Deputy of Ireland—visited that town in 1584, he observed many disorderly practices, the reformation of which he strongly recommended to the mayor and corporation. Amongst other "articles touching reformacions in the commonwealthe," occur the following, which I copy literatum et verbatum:—"That a more straighter order be taken to barr the making of aquavite of corne than hitherunto hath beene used, for that the same is a consumation of all the provition of corne in the common wealthe." And "That thaquavite that is sould in towne ought rather to be cald aqua mortis, to poyson the people, then comfort them in any good sorte, and in lik maner all ther byere; and all wherein the officers, in reformynge the same, have nede to be mor vigilant and inquisitive than they be." *Boston Temp. Adv.*

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PUBLISHERS' ADVERTISEMENT.

The present is an age, and ours is a country, demanding great condensation and brevity in writers who would secure attention. So active and busy are the habits of the mass of our countrymen, that they have neither time nor patience to turn and peruse the pages of the cumbersome quartos and folios of the 17th century; while a tolerable competency would scarcely suffice for the purchase of the numerous works of which the modern press is so fruitful, on the subjects embraced in this volume. The work then, combining and condensing the most valuable results of the researches of the best writers on any subsect, while it will be most likely to be received with favor, will at the same time be best calculated to facilitate the acquisition, and consequently the diffusion of knowledge. With these views, the "Comprehensive Commentary on the Bible" was jected; and its unprecedented sale has encouraged the same publishers to offer to the public the present volume. The subjects embraced in this work are interesting to all, and as it is not designed to be in the least sectarian, or denominational, it cannot fail to be desirable for all, whether professedly religious or not, at least as a book of reference.

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1. It is designed to be a standard and permanent work; and here it is believed will be found collected and compressed in one super royal octavo volume of upwards of twelve hundred pages, in a shape combining convenience and cheapness, and in a style blending the sweetness of the popular with the richness of the profound, what has heretofore been scattered through more than fifty volumes, and mixed with much of little or no value. Among the works, all the valuable matter of which will be found in this, together with some from which copious extracts have been made, are the following:—

Biblical Illustration—Calmet's Dictionary of the Bible; Crown's do.; Barr's do.; Wells' Scripture Geography; Horne's Introduction; Harris' Scripture Natural History; Abbott's edition of Carpenter's do.; Paxton's Illustrations of Scripture; Draper's do.; Harmer's Observations: Jahn's Archæology; Mrs Sherwood's Dictionary of Types and Emblems; Burder's Oriental Customs; Josephus' Jewish Customs; Keith's Evidence of Prophecy; Cogswell's Harbinger of the Millenium; Robinson's Biblical Repository; Crabbe's English Synonymes.

Ecclesiastical History—Mosheim's History of the Christian Church; Milner's do.; Jones' do.; Waddington's do.; Neander's do.; Murdock's elements of Dogmatic History; Lord King's History of the Primitive Church; Robinson's History of Baptism; Sismondi's History of the Crusades against the Albigenses.

Religious Biography—Fox's Lives of the Martyrs; Middleton's Evangelical Biography; Jones' Christian Biography; Davenport's Dictionary of Biography; Universal Biographical Dictionary; Betham's Female Biography; Clissold's Last hours of Eminent Christians; Ivimey's history of the Baptists; Benedict's do.; Mather's Magnalia; Elliot's American Biography; Allen's do.; Memoirs of American Missionaries; Encyclopædia Americana.

Theology—Buck's Theological Dictionary, enlarged by Dr Henderson; Jones' Biblical Cyclopædia; Hawker's Biblical Dictionary; Watson's Biblical and Theological Dictionary; Christian Examiner; Campbell's Dissertations; Dwight's Theology; Spirit of the Pilgrims; Works of Andrew Fuller; do. of Robert Hall; Douglas on the Advancement of Society in Knowledge and Religion.

Christian Denominations—Evans' Sketch of Religious Denominations; Jones' Dictionary of Religious Opinions; Hannah Adams' do.; Robbins' do.; Douglas on Errors regarding Religion; Benedict's history of All Religions; Williams' do.; Ward's Farewell Letters; Edwards' Quarterly Register.

Missions—Edwards' Missionary Gazetteer.

☞ Many articles are original, especially those relating to the principal denominations in this country, as will be seen on reference to the fourth paragraph below.

2. It is designed for a complete book of reference on all religious subjects; to which a person can turn when any thing occurs in reading or conversation connected with Religion which he does not understand, or in regard to which he wishes to refresh his memory, as he would to a dictionary for a definition of a word. Nearly every subject treated in the books which form the basis of this, is touched upon; but those which are of minor importance are very brief, and those of greater utility handled more at length. Articles rarely recurred to will be found here; but it is not burdened with any thing that is altogether useless.

3. In Theology, the general plan of Buck's Dictionary is followed; especially in its evangelical east and christian candor, in its copious illustrations of important topics, and its references to the best works on both sides of the question. Watson, Jones, and others, however, have supplied us occasionally with articles of superior value.

☞ The edition of Buck which has been used is the new one lately published in England, edited by Professor Henderson, who has added nearly five hundred new articles, which will be found incorporated in this.

4. The accounts of the History, Doctrines, &c. of different denominations, have been prepared with an aim at the strictest impartiality. Where it was practicable some leading man of the principal sects existing in this country has been employed to prepare the article relating to it; and where it has not been, the matter has been drawn from some one or more prominent writer of the denomination, of acknowledged authority. The work does not aim to effect a compromise of opinions among the different denominations of Christians, but to present the views of each fully, and in their own words, leaving the reader to form his own conclusions as to which is most correct, This must be a truly acceptable course to all who can respond to the sentiment quoted by Robert Hall. "Amicus Plato, amicus Socrates, sed magis amica veritas."

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